M' Joseph Alleines Directions.

Covenanting with GOD:

Rules for a Christians Daily Self-Examination.



rft, Set a part some time, more than once, to be spent in secret before the Lord.

I. In seeking earnestly his spe-cial assistance, and gracious acceptance of thee.

2. In considering distinctly all the terms or conditions of the Co venant, expressed in the form hereafter proposed.
3. In searching thine keart,

whether thou art sincerely willing to forsake all thy sins, and to resign up thy self, body and soul unto

God, and his service, to serve him in Holixess and Righteousness all the days of thy Life.

Secondly. Compose thy Spirit into the most serious frame possible, suitable to a transaction of so high importance.

Thirdly, Lay hold on the Covenant of God, and rely upon his promise of giving grace and strength, whereby thou maist be enabled to perform thy promise. Trust not to thine own strength, to the strength of thine own Resolutions, but take hold on his strength.

Fourthly, Resolve to be faithful, having engaged thine heart, opened thy mouth, and subscribed with thine hand unto the Lord. resolve in his strength never to go back.

Lastly, Being thus prepared, on some convenient time set apart for the purpose, set upon the work, and in the most solemn manner possible, as if the Lord were visibly present before thine eyes, fall down on thy knees, and spreading forth thine hands towards Heaven, open thine heart to the Lord in these, or the like words.

Most dreadful God, for the Passion of thy Son, I beseech thee accept of thy poor Prodigal now proftrating himself at thy Door: I have fallen from thee by mine insquity, and am by nature a Son of Death, and a thousandfold more the Child of Hell by my wicked practice: But of thine infinite Grace thou hast promised Mercy to me in Christ, if I will

the terms of but turn to Thee with all my Heart: Therefore upon the Call of thy Gospel, I am now come in, from which, or and throwing down my Weapons, submit my to which.

The terms from And because thou requirest, as the Condition which we must of my peace with Thee, that I should put away turn, are Sin, Samine Idols, and be at defiance with all thine Eneman, the World and our own mies which I acknowledge I have wickedly sided and our own Righteousites, with against Thee, I here from the bottom of my which must be heart renounce them all, firmly Covenanting with thus renounced. Thee, not to allow my self in any known Sin, but conscient in the means that I know thou heart professional and the means that I know thou heart professional and the means that I know thou heart professional and the means that I know thou heart professional and the means that I know thou heart professional and the means that I know thou heart professional and the means that I know thou heart professional and the means that I know thou heart professional and the means that I know thou heart professional and the means that I know thou heart professional and the means that I know thou heart professional and the means that I know thou heart professional and the means that I know thou heart professional and the means that I know thou heart professional and the means that I know thou heart professional and the means that I know thou heart professional and the means that I know the means the means that I know the means that I know the means the means that I know the means confcientiously to use all the means that I know thou hast prefcribed, for the death and utter destruction of all my Corruptions. And whereas I have formerly inordinately and idolatroufly let out my affections to the World, I do here refign my Heart to Thee that madeft it, humbly protesting before thy Glorious Majesty, that is the firm resolution of my Heart, and that I do unfeignedly desire Grace from Thee, that when thou shalt call me hereunto, I may practise this my resolution through thy Assistance, to forsake all that is dear to me in this World, rather than to turn from thee to the ways of lin; and that I will watch against all its Temptations, whether of Prosperity, or Adversity, left they should withdraw my Heart from Thee : befeeching thee also to help me against the Temptations of Satan, to whose wicked Suggestions I resolve by thy Grace never to yield my felf a Servant. And because my own righteousness is but men-ftruous rags, I renounce all considence therein, and acknowledge that I am of my self a hopeless, helpless, undone creature, without righteoufness or strength.

The terms to And forafmuch as thou haft of thy bottomless which we must be received most graciously to my bottomies turn, are either ultimate or me. ner, to be again my God through Chrift, if I would accept of thee: I call Heaven and Earth to record this day, that I do here folemnly avouch thee for

The ultimate the Lord my God, and with all possible veneration, is God, the Fabouing the neck of my foul under the feet of thy ther, Son and Holy Ghoff, most Sacred Majesty, I do here take thee the who must be Lord Jehovah, Father, Son, and Holy Ghost, for this accepted my portion, and chief good, and do give up my felf, body and foul for the fervare, promising and vowing to ferve thee in holiness and righteousness all the days of my life.

The mediate And fince thou hast appointed the Lord Jesus rerms are either. Christ, the only means of coming unto thee, I do principal, or less hereupon the bended knees of my soul accept of principal.

The principal him as the only new and living way, by which finis Christ the ners may have access to thee, and do here solemnMediatour, who ly joyn my self in a Marriage Covenant to him.

O bleffed Jesus, I come to the hungry and hardly bestead, poor and wretched, and miserable, and blind, and naked; a most loathsome polluted wretch, a guilty condemned Male-factor, unworthy for ever to wash the feet of the servants of my Lord, much more to be folemnly married to the King of Glory: but fith fuch is thine unparallel'd love, I do here with all my power accept thee, and do take thee for my Head and Husband, for better, for worse, for richer, for poorer, for all times and conditions, to love, and honour, and obey thee before all others, and this to the death. I embrace thee in all thine Offices: I renounce mine own worthiness, and do here a vow thee to be the Lord my Righteousness: I renounce mine own wifdom, and do here take thee for mine only Guide: I renounce mine own will; and take thy will for my Law.

And since thou hast told me that I must suffer if I w'll Reign, I do here Covenant with thee to take my Lot, as it falls, with thee, and by thy Grace affishing to run all hazards with thee, verily supposing that neigher life new death shall never because these

rily supposing that neither life nor death shall part between thee

And because thou hast been pleased to give me The less Printhy holy Laws, as the rule of my life, and the cipal are the way in which I should walk to thy Kingdom I do here willingly put my Neck under thy Yoak, and set my shoulder to thy burden; and subscribing to

all thy Laws, as holy, just, and good, I folemnly take them as the rule of my words, thoughts, and actions; promising that though my flesh contradict and rebel, yet I will endeavour to order and govern my whole life according to thy direction; and will not allow my felf in the neglect of any thing that I know

to be my Duty.

Only because through the frailty of my flesh, I am subject to many sailings; I am bold humbly to protest, That unallowed miscarriages, contrary to the setled bent and resolution of my heart,

fhall not make void this Covenant, for fo thou hast faid.

Now Almighty God, searcher of hearts, thou knowest that I make this Covenant with thee this day, without any known guile, or reservation, beseching thee, that if thou espiest any state of the search of the sea

And now glory be to thee, O God the Father, whom I shall be bo'd from this day forward, to look upon as my God and Father; that ever thou shouldst find out such a way for the recovery of undone finners; Glory be to thee, O God the Son, who haft loved me and washed me from my f ns in thine own blood, and art now become my Savicur and Redeeme: : Glory be to thee O God the Holy Ghoft, who by the finger of thine Almighty Power hast turned about my heart from fin to God.

O dreadful Jehovah the Lord God, Omnipontent, Father, Son, and Holy Ghoft, thou art now become my Covenantfriend, and I through thine infinite Grace, am become thy Covenant-servant, Amen. So be it. And the Covenant whic' I have made on earth, let it be ratified in Heaven.

The Authors Advice.

This Covenant I advise you to make, not only in Heart, but in Word; not only in Word, but in Writing; and that you would with all possible reverence spread the Writing before the Lord, as if you would present it to him as your Act and Deed. And when you have done this, fet your hand to it Keep it as a Memorial of the Solemn Transactions that have passed between God and you, that you may have recourse to it in Doubts and Temptations.

USEFUL QUESTIONS,

Whereby a Christian may every day examine bis

Pfal. 4. 4. Commune with your Hearts upon your Beds.

E Very Evening before you fleep (unless you find some other time in the Day more for your advantage in this Work) sequester your self from the World; and having set your heart in the presence of the Lord, charge it before God to answer to these Interrogatories.

For your Duties.

2. 1. Did not God find me on my Bed, when he looked for me on my Knees? Job 1.5. Pfal. 5.3. 2. Have not I Prayed to no purpose, or suffered wan-

dring thoughts to cat out my Duties? Math, 18, 8, 9. 2. 3 Have not I neg'ected, or been very over y in the

reading God's Holy Word? Dem: 17.19 7%.1.78.

2 4 Have I digetted the Sermon I heard last? Have I repeated it over? and prayed it over? Luke 2.19 51. P/M. 1.2 and 119.5, 11,97.

2. 9. Was there not more of custome, and fashion in my Family Duties, than of Conscience? P/al. 101. 2. fer. 30.

2. 6. Wherein have I denyed my self this day for God?

Luke 9 23.

2. 7. Have I redeemed my time from too to long or needless visits, idle imaginations, fruitless discourse, unnecessary sleep, more than needs of the World? Epkel. 5. 16. Col. 4.5-28. Have I done any thing more than ordinary for the

Church of God, in this time extraordinary? 2 Cor. 11.28.

1/ai. 62. 6. 2 9. Have I took care of my Company? Prov. 13.20. Pfal. 119.63

2 16. Have not I neglected, or done something against the Duties of my Relations, as a Master, Servant, Husband, Wise, Parents, Child, &c. Ephes. 5.22. to Chap. 6 verse 9. Col. 318 to chap. 4. ver. 2.

For your fins.

2. 1. Doth not Sin sit light? Pfal 38 4. Rom. 7.24.

2. 2. Am I a Mourner for the sins of the Land? Exek 9 4

er. 0.1,2.3.

2 3. Do I live in nothing that I know or fear to be a fin? P/al 119 101,104.

For your Heart.

9. 1. Have I been much in Ho y Ejacu'ations? Neh. 2.4.5 2. Hath not God been out of mind? Heaven out of fight? Pfal. 16.8. fer. 2.32. Phil 3.23.

2. 3. Have I been often looking into mine own Heart, and made conscience of vain thoughts? Prov. 3 23. Pfal. 119. 113. 2 4. Have not I given way to the workings of Pride, or

Paffion? 2 Chron. 32.26. 7am. 4:5 6.7. For my Tonque.

2 1. Have I b. idled my Tongue, and forced it in? fames

1.26. 3.2.3.4, P/al.39.1.

2. 2, Have I fpoke evil of no Man? Tit. 3. 2. 7 am. 4.11.

2. 3. Hath the Law of the Lord been in my Mouth as I fat in my House, went by the Way, was lying down, and riling up?

Deut 6 6 7.

2. 4. Have I come into no Company where I have not dropped formething of God, and left forme good favour behin 1? Col.4.6. Ephe; 4.29.

For your Table. 2. 1. Did not I fit down with an higher end than a Beaft, meer'y to please my Apppetite? Did I eat, drink for the glory of God? 1 Cor. 10 31.

2. 2. Was not mine Appetite too hard for me? Inde 12. 2 Pet. 1.6,

2. 3. Did not I arise from the Table without dropping any

thing of God there? Luke 7.36. 5c. and 14.1, 5c. John 6.
2. 4 Did not I mock with God, when I pretended to crave a Blefling, and return Thanks? Alt. 27. 35, 39. Mat. 15. 36. Col. 3.17,23.

For your Calling. 2. 1. Have I been diligent in the Duties of my Calling? Eccles. 1 Cor 7.17,20.24

2. 2. Have I defrauded no man? 1 Thef 4. 6. 1 Cor. 6 3. 2. 3. Have I dropped never a lye in my Shop or Trade?

Prov. 21.6 Ephel 1 4.25

2. 4. Did not I rashly make, or falsy break some promise?

P(al. 106.33. fol. 9.14. & c. P(al. 15.4.

An Addition of some brief Directions for the Morning.

Direct. 1 If through necessity or carelesness you have omitted the reading and weighing of these Questions in the evening. be fure to do it now.

D. 2. Ask your felf, what fin have I committed, what duty have I omitted? Against which of these Rules have I offended, in the day foregoing? And renew your repentance, and double

D. 3 Examine whether God were last in your thoughts when you went to fleep, and first when you awake.

D. 4 Enquire whether your care of your heart and wayes

doth increase upon your constant using of this course for Self-Examination, or whether it doth abate, and you grow more

D. 5. Impose a task of some good meditations upon your felves while you are making ready, either to go over these Rules in your thoughts, or the Heads of some Sermon you heard last, or the Holy Meditations for this purpose in the Practice of Piery, or Scuders Daily Walk.

D. 6 Set your ends right for all that day.

D 7. Set your watch, e pecially against those fins and te tations that your are like to be most incident to that day.

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M" Joseph Alleines Directions.

Covenanting vvith GOD:

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& 6. Wherein have I denyed my felf this day for Co.1? g. Have I redeemed my time from too to long or need-

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r. BAXTERS Rules & Directions for Fam

Shewing how every one ought to behave himself in a Christian behaviour, suitable to that Relation in which God harm Wherein is set forth the duty of Parents (required of God) towards their Children; likewise Childrens duty to their Parents. Husbands to their Wives, and their Husbands. Masters to Servants, and Servants duty to their Masters. A work of great use, the serious practise thereof would establish peace and prosper in all Families, and promote the power of godliness throughout the Nation. And necessary to be set up in every House.

Josh. 24. chap. 15. ver. As for mee and my House, we will serve the Lord, Psal. 50, 23. To him that ordereth hie Conversation aright, will shew the Salvation of the

The Obligations and duty of Parents required of God to-wards their Children, in their Coucacing of them

E sure in the first place, that you do your part in entring them at first into the Baptismal Covenant; 1. See that you be true to your Covenant your felf, for the promife is made to the true Christians and their Seed, Eph. 2 Ch. 13. Gen. 17 Ch. 4. 13. 14. 2ly, Do not think that his Bare being the Child of godly Parents, is his full condition of Right to the benefits of the Covenant, that is but the Fundamental part; but you must Actually dedicate him to God in Baptism, (Dem. 29. ch. 11. 12. ver. Rom. 11 ch. 16, John 3. ch. 2. 5.) The child of a Believer actually offered or dedicated to God, is a rightfull Receiver of Baptism and its benefits. 3ly. Teach them therefore to know what Covenant they have made, and then cease not till you have brought them heartily to consent to it at Age themselves: and then bring them to the Minister of the Church, that he may Solemnly own the Covenant made in his Baptism, and so may be Admitted into the Number of Adult Communicating Members in a regular way.

Teach them the words of the Covenant, 2 Tim. 1 ch. 13. and also the Creed, the Lords Prayer, and the Commandements, and the Catechism, teach them the meaning of them, and the way of practifing all labour to possess them with the greatest Reverence of God and the Holy Scriptures: then shew them the Word of God, for all that you would teach them to know or do. 2/y.. Never fpeak to them of God and Holy things, but with the greatest gravity and reverence: for if they are used once to slight, or jest, or play with Holy things, they are hardened and undone. Use often to take an Account of what they know and what they do, both in their open and fecret practife; leave them not carelefly to themfelves, but narrowly watch over them. 3/y. Use all your skill and diligence by word and deed to make a Holy Life appear to them, as it is the most honourable, profitable, safe, and pleasant life in the world, that it may be their constant delight; make good things pleafant to them, keep them from feeling Religion as Burthensom, or unpleasant, or a needless thing.
First, begin with the easiest parts, as Scripture Histories,

and then Church Histories: let them read the Lives of Holy Men, written by Mr. Samuel Clark and his Martyreligy, and the Lives of Mr. Bolton, and Mr. Joseph Allin, Mr. Janeway; Dr. Beards Theatre of Gods Judgments, speak much to them of the praise of Antient and latter Holy men; be much in opening to them the Riches of Grace, and the joyes of glory: exercise them much in Psalms and praising God; let your discourse with them be much in the diffrace of Sensuality, Pride, and wordlynes: tell them how Pride is the Devils sin, which cast him from Heaven, when others tell them of Riches, Honours, and Preferments, do you tell them these are the Devils baites to allure and steal thy Heart from God that they may be damned, make them often read, Luk 12 ch. 16. 18. ver Jam. 14 ch. 5. ver. Row. 8 ch. 12. ver. Matt. 5 ch. 21. 6. ver. Wisely break them of their own Wills, and let them know that they must obey and I he Gods Will and yours.

Let their Apparell be plain and decent, not gaudy; be fure when they come to years of ripen, that you keep them from opportunity, nearnels, or familiarity with tempting Persons of another Sex. Befure you ingage your Children in good Company, and keep them as much as possible out of bad: wicked Children will infect them before you are aware, as to drink, to fwear, to game, to talk filthily, to lying, and to make a mock of godliness and Sobriety. Teach them to know the value of precious time, and the shortness of this Life, and to set death still before their eyes; use them to read good Books, let your correction of them be wifely used as they need it, not too severely as to disaffect them to you, nor so little as to leave them in a course of sin and disobedience, let it be alwayes in love.

Pray earnestly for them, and commit them by Faith to Christ, into whose Covenant you did ingage them. Go before them by a holy Life: let your practice tell them what you would have them be, especially in representing godliness delightful, and in living in the joyful hopes of Heaven. Choose such Trades for them that have least dangerous temptations, and when marriagable, provide such for them as are truly Suitable, and stay not till Lust and Folly inflare them. and Folly infrare them.

These are the Counsels which I earnestly recommend

to you in this important work, for your Childrens Souls are fo precious, and the difference between the good and bad fo great, that all this must not feem too much, for I take the due Education of Children for the needfullest and excellent work in the world, especially for Mothers.

The outies of Husbands to their dilives, and Wives to their busbanes.

He Common duty of Husband and Wife is to love each other, (Eph. 5 ch. 25. ver. Husbands love your Wives even as Christ loved his Church,) and therefore choose one that is truly, lovely, and proceed in your choice, with great deliberation, and avoid all things as tend to quench Love. 2ly. Dwell together and enjoy each other, 1 Cor. 7 ch. 29. ver. and faithfully joyn together in the Education of your Children, the government of your Family, and the management of your worldly business. 3ly. Especially to be helpers of each others salvation, to stir up each other to Faith, Love, and Obedience, and good works, to warn and help each other against sin and all temptations, to joyn in Gods worship in the Family and in private, to prepare each other for the approach of Death, and comfort each other in the hopes of life eternal. eternal.

4/y. To avoid all diffentions, and to bear with those Infirmities in each other which you cannot cure: to affwage, and not to provoke unruly paffions, and in law-ful things to please each other. 5/y. To keep continual Chality and fidelity, and to avoid all unseemly and immodest carriage with any other, which may stir up jealousie, and yet to avoid jealouse which is unjust: 6/y. To help each other to bear their burthens (and not by Impatience to make them greater) in poverty, croffes, fickness, and dangers, to comfort and to support each other, and to be delightful Companions in Holy Love and Heavenly hopes and duties, when all other outward

The more special duties of Husbands are to exercise Love and Authority together, (never seperated) to his Wife. 2/y. To be chief teacher and governour of the Family, and provider for its maintainance, to excell the Wife in Knowledge and Patience, and to be her Teacher and guide in the matters of God, and to keep up the Wives Authority & Honour in the Family over inferiors.

The special duties of Wives are, to excell in Love, and 2ly. Be obedient to their Husbands, and examples therein to the rest of the Family, submissively to learn of their Husbands, (that can teach them) and not to be self conceited, talktive, or imperious, to fubdue their passions, not to tempt their Husband to satisfie their vain defire in Pride, Excess, Revenge, or any evil; not to rob God and the poor by a proud wastfull humour. 5/y. To govern their Tongues, that their words be few, and grave, and fober. 6ly. To be contented in every condition, to avoid the Childish vanity of gaudy Apparel, and following of vain fashions of the prouder fort. 71y. To help on the maintainance of the family by frugality, not to dispose of her Husbands Estate without his consent. 81y. Above all to be constant helpers for the Holy Education of their Children; for this is the most eminent Service that women can do in the world; she must daily Catechife them, and teach them to knew God, and mind them of the world to come, and teach them to pray.

The duty of Children to Parents

S to love them dearly, and to be thankfull for all that love & care which they can never requite, 2/y. to learn of them submitted, especially the Doctrine of salvation. 3ly. To obey them diligently in all lawful things in obedience to God. 4ly. To honour them in thought, words, and actions, and to avoid all appearance of slighting, dishonour, and contempt. 3ly. To be contented with their Parents Allowance and Provisions, and willing and ready to fuch labour or imployment as they command them. 6ly. To take patiently the reproofs and corrections of their Parents, and to confess their faults with humble penitence, and to amend. 79. To use such humble penitence, and to amend. 79. To use such company as their Parents command them, and not to run into the company of vain and tempting persons. 81. To be content with such a Calling as their Parents choose for them. 91. To marry by their Parents choice or consent only. 101. To relieve their Parents if they need. Gen. 9. ch. 22. Prov. 30 ch. 17. 13. 24. Prov. 6 ch. 2 3 ch. 20 ver.

A thost prayer for Chilbren.

Let thy bleffing O Lord, be upon my Parathy fear, cause mee with thankfulness to receive struction, and to love, honour, and obey them in the came were there is ever company. Temperature of the struction, and to love, honour, and obey them in the came were from the snares of evil Company. Temperature of the meeting pleasures, and let mee be a companion of the same of the meeting of the many of the many of the same of the same of Wisdom and Holiness which may be decreased and used to thy Glory. All this I beg and hop the account and merits of Jesus Christ my Saviour, as he hath taught me, Our Father which art in hallowed be thy Name, &c.

The buty of Pallers towards their Bertini

Is to rule them with that gentleness as becometh fell Christians, and yet with such Authority, as that the be not encouraged to contempt. 2/y. To reftrain the from sinning against God. 3/y. To instruct them in the Doctrine of Salvation, and pray with them, and go be them by the example of a sober life. 4/y. To keep the from evil company, and temptations, and opportunity sinning. 5/y. To set them upon meet labours, to be no idle Serving meh, nor yet to over-labour them to the injury of their Health, nor command them any unlawful thing. 6/y. To provide them such Food and Lodging a wholesome and meet for them; and to pay them who Wages is due to them by promise or defert. 7/y. To be patiently with their daily infirmities, and such frailties must be expected in mankind, Eph. 6 ch. 9. 10 ver. Col. ch. 12. 3. ver. ch. 12. 3. ver.

The duty of Servants to their Walters

First, to honour and reverence them, and obey there all lawful things belonging to their places to common and to avoid all word, and carriage, which favon dishonour, contempt, or disobedience. 21y. To pe all labour willingly which they undertake, and is red of them, and that without gradging; and to be faithful behind their Masters backs as before their f 317. To be trufty in word and deed, and abhor lying deceit, not to wrong their Mafters in buying or fe or by stealing any thing that is theirs, no not meat drink against their Will: but being as thrifty and can for their Masters profit, as if it were their own, murmer at the means of rood that is wholesome, desire a life of fulness, ease, and idleness. 5h. To be careful to do their duty to their Masters, then how Masters shall use them, because sin is worse than full 6ly. Not to reveale the Secrets of the Family abr Strangers or Neighbours. 7ly. Thankfully to receive ftructions, and to learn God's word, and to observe Lords day, and feriously joyn in publick and private shipping of God. 8ly. To bear patiently reproof and correction, and to confess saults and to amend. pray daily for a bleffing on the Family, on their lat and themselves. 10ly. To do all this in true obedience God, expecting their reward from him; 1 Pet. 2 ch Tit. 2 ch. 9. ver. 1 Tim. 6 chap. 12 ver. Col. 3 ch. 22. Eph. 6 ch. 5 ver. Matt. 10 ch. 24 ver.

The Berbants Praper.

O Lord, as thou hast made mee a Servam, me sonable and faithful in my place, trusty and my Masters Goods and business, as I would my own; make me submissive and obedient to keep mee from Self-will and Pride, from murniterant speeches, from falshood sloathfalmess to be not an Eye Servant pleasing my Lust of may chearfully and willingty do my day, art the revenger of all unfaithfulness not only at unto man, but as unto the my chief reward. All this I have not only at unto man, but as unto the my chief reward. All this I have not only at unto man, but as unto the my chief reward. All this I have not only at unto man, but as unto the my chief reward. All this I have not only at unto man, but as unto the my chief reward. All this I have not only at unto man, but as unto the my chief reward. All this I have not only at unto man, but as unto the my chief reward. All this I have not only at unto man, but as unto the my chief reward.

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There is dately Printed a most excellent Sheet, called, Sione Groms, or The difressed Shate of the Pro

We BAXTERS Rules & Directions for Family Det

Shewing how every one ought to believe himself in a Christian behaviour, suitable to that Relation which God hath revel Wherein is let forth the daty of Porents (required of God) womands their Children Historic Childrens dary to their Parents. Hashands to their Wires, and We their Husbands. Oblicers to Servants, and Servants duty to their Mallers. A work of great afe, the ferious practife throughout the ferious practife throughout the Nation. I shall be some for my and promote the power of goddiness throughout the Nation. I shall be said promote the power of goddiness throughout the Nation. I shall not the fermion arigor, will four the Lord, per will four the Lord, Plat. 50, 23. To then the Convertation arigor, will four the Salvenien of the Lord.

inners their Childien, in their Gegeneing of them in goolinels.

F Efure in the first places that you do your part in entring them at first into the Baptifmel Covenant; 1. See that you be true to your Covenant your felf, for the promife is made to the true Christians and their Seed, Eps. 2 Ch. 13. Sim. 17 Ch. 4. 13. 14. 214, Do not thirk that his Bare being the Child of godly Pazents, is his full condicion of Right to the benefits of the Covenant, that is but the Fundamental part; but you m. A. Atrally dedicate, him to God in Beptilin, (Deut. 29. the 11. 12. ver. Rom. 19 ch. 26, John 3. Ch. 2. 5.) The is a regarful Receiver of Bapeifon and its benefits, 3by. Teach them river fore to know what Covenant they have made, and then ceale not till you have brought them heartily to confere to it at Age themselves rand then bring them to the Minister of the Church, thet he may Solomely own the Covenant made in his Bapains, and for maybe Admired into the Number of Adult Communicasing Members in a regular way.

Teach them the words of the Coverant, 2 Tine. 17 in. 13. and allo the Creed, the Eords Prayer, and the Comman dements, and the Carechiffn, teach them the meaning of them, and the way of practiting all labour to posself them with the granel Nevertuce of God and the Holy Sententes: then files about the Word of God, for all that you would reach than to know or do. 25. Never Speak to them of God and Holy things, but with the greatest gravity and reverence : for it they are afed once to flight, er jeft, or play with bloly things, they are hardened and undores. The often toltake an Account of what they know and what they do, both in their open and fecret practife; leave them not carefully to themselves, but narrowly watch over them. 34. Uft all your skill and diligence by word and deed to make a Holy Life appear to them, as it is the most benourable, profible, faie, and ple fant is in the

world, that it may be their conflam delight; make good

thinks pleasant to them, keep them from feeling Religion

as Burthenforn, or unpicalant, or a needleft thing. First, begin with the caffelt parts, as Scripture Hilbories, and then Church Hilbories; let them read the Lives of Holy Men, written by Mr. Spand Chark and his Marryredi Ey, and the Lives of Mr. Bolton, and Mr. Tolydo Allow Mr. Interior Dr. Fearth Theatre of Gods sadements, fper truch to them of the present of Assient was letter Holy men; be much in opening othern the diches of Grace, and the joyes of glory: exercise thom nuch in Plalmand praising God; her your discourse with them he much in the dilgrace of Stanlity, Prick, and wordlyness; tell them now Pride is the Devils fin, which call him from Heaven, when exists tell them of Riches, Honours, and Prefermonts, do you tell than thefe are the Davils baites to allows and fleat they Heart from God that they may be dammed, and, e them often read, Lak 12 ch. 16, 18, ver. From 34 ch & ver Rum, 8 ch. 12. ver. Man. 4 ch. 21. 6. ver. Wif lybrick then of their ownWille, and I them know the their this will be foods Will and yours.

the they made by and the Code Well and passes,

If when the come to Merco ripes, the you have them

If moppore if y, near is you ripes, the you have them

If moppore if y, near is you find that you have not ing

Perfors of each last Sex. Before you in specy or Coldren

in good Compary and keep them as need as politicle out

of bad; wicked Children will infect them before was are

aware, a woldrink to forear, to game, rotalt, birliffy, to

lying, indeed make a mock of godilact and Souriety,

lying, indeed make a mock of godilact and Souriety,

cache offer to know the value of precious time, and the

flagrant of this Life, and so forealth fill before their mount of this I it, and to for death hill before their eyes; afe them to read good Books, let your correction of them be whell as they need is not too feverely as to wild it them to you, nor so that eacto leave them in A courfe of the and dislobedience, let it be alwayes in love.

Prog came tly for them, and commit them by Faith to Christ, into where Coverant you did ingage them. Go beforethern be a hely Life: for your practice tell them to at your would be we thou he, cheeledly in representing rodkad delightfal, and in living in the joyful hopes of It are no Choose such Trades for them that have leaft (as go cost temptations, and when marriagables provide lass for them, as are trady Solicable, and Ray not till Land and folly in mare then

Thele case the Council which I wantly recommend

The Wiligaring and during of Benefit of Ged to | to you in this important work, for your Childrens Soula | 9 ch. 20 per ch. 17, 12, 24, Iver. & ch. 20 per Children, in their Edilbien, in the Edilbien Edilbien, in their Edilbien, in the Edilbien Edilbien, in the Edilbien Edilbi had so great, that all this must not seem too much, for I take the due Education of Children for the needfullest and excellent work in the world, especially for Mothers.

The buties of thusbands to their delibes, and excibes cotheir Jaunsbanes.

"He Common duty of Hisband and Wife is to love each other, (Eph. 5 ch. 25. ver. Husbands love year Wings even as Chrift loved his Church) and therefore choose one that is truly, lovely, and proceed in your choice, with great deliberation, and avoid all things as tend to quench Love. 24, Dwellrogether and only each other, 1 Cor. 7 ch. 29. ver and faithfully joyn together in the Education of your Children, the governments of your Family, ead the management of your worldly bufinels. 39. Especially to be helpers of each others falvation, to flir up each other to Faith, Love, and Obed ence, and good works, so warn and help each other against sin and all temporators, to joya in Gods worthin in the Family and in privates to preprie and other for the approach of Death, and comfort each other in the hopes of life

eternal.

Ab. To world all differtions, and to hear with those care: to line makes in each other which you cannot care: to all was a hour which you cannot care: to the thing and up to provoke manly proficus, and in lawful thing to placify each other. 3th 1th keep continual continual and the care of the social all safecing and important and the care with any other, which may fix up modest carriage with any other, which may flir up jedoune, and yet to avoid jedoune which is unjust. 6/2. l'o help each other to bear their burthens (and not by Imparionce to make them greater) in povertys croftes, fickbufs and dangers, to comfort and to feeport each other, and to be delightful Companions in Holy Love and Hearenly hopes and duties, when all other outward comforts filles o

The more special duties of Husbands are to corcine Love and Authority together, (never figurated) to his Wife. 29. To be chief recherrand governous of the family, and provides for its maintainence, to excell the Wift in Knowledge and Patience, and to beech Teacher and gaile factor matters of God, and to keep up the Wives Authority & Honour in the Family cryst inferiors:

I he field during of Wives are, to esteel in Loys, and at the chedient so their Husbands, and examples therein to the red errine. Family, Submillively to bear of their Husbands, the can reach them and not to be fell conceived, calkrive, or imprious, to inbdue their patients, not to tempt their Husband to facishe their vain delice in Pride, Excels, Revenge, or any cvil; not to rob God and the poor by a prond waltfull humour. 5/2. To govern their Tongue, that their words be feet, and force and follow. To be contented in every condition to rook the Chilligh vanity of goudy Apparet, and following of vain falsions of the prouder fore. To help on the maintaines of the amily by fragality, not to diffuole of her Husbands Effers without his confent. 8 r. Above all to be confirmt helpers for the Holy Education of their Children : for this is he most eminent Service flut nomes cando in the world; the must daily Casechife them, and reach them to knyw God, and mind them of the world to comes and reach theirs to pray.

The dup of Thilogen to Parents

\$ Sto love them cearly, and to be thankfull for all that I love & care which they can never requite, by to learn of them submitively, especially the Doctrine of latvation. 34. To obey them diligently in all lawful things in obedience to God. 49. To honour them in thought, words, and actions, and to avoid all operarance of flighting, dishonour, and contempt. 5th. To be contented with their Parents Allowance and Provisions, and willing and ready to fach labour or imployment as they conterned there, 6h. Totake patiently the reprooffs and corrections of their Parents, and to confess their faults with humble penisence, and to amend. The To use such company as shell Farents construid them and not to run into the company of vain and tempting perfolis. Sty. To be consent with free a Calling as their Parents to be then, she for arry by the Ture technice on the

I to the thefing O Lord, be expended by The the fear, coule mie with thankfulness to reco Afriction, and to love, honour, and over them in thee to pure from the fourte of evil Company I and you fee pleafurer, and let meebe exampation of fran Cod; let my daily delight be so medicate on start let me never have the mark of the page of the a Lo Pleasure more than of Ged.; forcass by Lewis with a Treessures of Wasdam and Holoness which may be daily ereased and need to very Clove. All this Place and term the account and merits of Jesse Cherth very Secretary at be harb ranger are, Our Father which are in 1 hallowed be thy Name, o'c.

Er viiep of Mafters columns their Serbants

Sea rate them with that gentleness as brometh ! Chilftians and yet with luch Anthonicy as the let one encouraged to concern, als Torolla in from finning against God. 3/y, To intrust them to December of Salvation, and pray with them, and go in them by the example of a tober life. 450 To keep from evil company, and comprarions, and reporten fiming. 5. To see them upon me. Isbours, to no ids Serving me., not yet to over-isbour them to injury of their Health, nor command them any substituting, of To provide them fach food and Lodelage. whole one and meet for shern; and to pay them Wage is due to them by promise or defert. 76. To patiently with their daily infimities, and fach frailing must be expedted in mankind, Eph. 6 ch. 5. 10 ver. Co ch. 12. 3. ver.

Alie Dury of Berthamer totheir Collins

Inthe to londer and reverence when, and obey the fall has full things belonging to their places to come and so avoid all words and carriage, which for difficaciat, concentpt, or diffiedicace, 29. 16 p all labour willingly which they mederrake, and is to ed of them, and that without grading : and to Lichful behind their Multers backs as before their L 3/. To be truly in word and dood, and abbarlyin decei, not to wrong their Matters in buying of fith or by ficeling out thing then in cheles, no not meat drink again tree to Will; but being as inches and care for their I offers profit, as if it new their out. murmer at the mains of societar is wireleform, no define a life of fill acts, case, and iditable, 59. To be n care let to do their dety to their Mail ers. then bore Mafter that afethem, because he is werin than falls Ay, No. 10 reveils the Secrets of the family abroau Screngers or Neighbours. 7th. Thankielly to receive fi usion, and to learn God's word, and to olders Lords day, and ferioud; joyn in publick and private, in inpping of God. 8A. To bear patiently reproof and corection, and to consell faults and to entred. say: pray daily for a bloffing on the Family, on their lab and themselves. 100 de all this in true chedience God, expecting their revard from him, 1 Par. & ch. Tir. 2 ch. g. ver. 1 Tim. 6 chap. 12 ver. Col. 3 ch. 221 Eph. 6 ch. 5 ver. Mair. 10 ch. 24 ver.

Atte Serbants Proper.

O Lord, is then half whate were a Servaries in franchie and farrieful in my these who are not sum; wake me Cooks and referre he has a my own; make me fatualfier and well on to keep wee from Solf with and to stee from on must iterant freechet, from le not av Eye Sertum

ort Instructions for the SICK. Especially for the Contagion, or otherwise, are deprived of the Presence of a 816 m 21 Faithful PASTOR.

By RICHARD BAXTER.

hour, have least need of my present counsel: It is therefore those unhappy Souls, who are yet unprepared, whom I shall now Instruct. And, O that the Lord would bless these VVords; and persuade them

If fin had not bewitched men, and made them Monsters of fenfelefness and unbelief, it could not be, that an Enaless Life, so sure so near, could be so sortishly made light of, all their lives, as is by most, till they; erceive that Death is ready to surprize them. But, poor sinner, if this have been thy case, supposing yet that thou art unwilling to be damned, I earnestly intreat thee in the Name of Christ, for the sake of thy Immortal foul, that thou wilt presently lay to heart these short Instructions, before

Time and Hope are gone for ever.

I. At last bethink thee what then art? and for what End and Work thou Deut. 6. 5.

I. At last bethink thee what then art? and for what Ena and work thou & 10.12. camest into the VVorld? Thou art a Man of Reason, and not a Brute, and & 11.1,13. hast a Soul which was made to Know, and Love, and Serve thy Maker; and that not in the second place, with the leavings of the slesh; but in the sirst place, and with all thy Heart and Might. If this had been indeed thy Life, God would have been thy Portion, thy Father, and then have and then have mights that might have lived and dy'd in peace and comfort, and then have liv'd with God for ever. And should not a Creature live to the Ends and Uses which it was made for? Must God give thee all thy powers for Him self, and wilt thou turn them from him, to the service of the sless, and that when thou hadft vowed the contrary in thy Baptism? How wilt thou an-

fwer for fuch treacherous ungodliness?

II. It is time for thee now to have ferious shought; of the Life which thou are going to: If thou couldft sleepily forget it all the way, it is time to awake when thou art almost there. When thy friends are burying that sless in the earth, which thou didst more regard than God and thy Salvation, thy Soul must appear in an endless world; and see those things which God foretold thee of, and thou wouldst not believe, or fet thy heart upon: As foon as Death hath opened the curtains, O what a fight must thou prefently behold! A world of Angels and of holy Souls adoring and praising,
and admiring that God, whom thou didst refuse to mind, and love, and
feroe: A world of Devils and damned fouls, in torment and despair, bewailing their contempt of Christ and Grace, their neglect of God, and their Salvation; their fer ving the flesh, and loving the world, and wilfully losing the time of Mercy, and all the means which God vouchsafed them. Believe it, finner, there is an Endless Joy and Glory for the Saints, and an Endless Misery for all the Ungodly; and one of these must quickly be thy case. Thy state is changeable while thou art in the sless; if thy soul be miserable, there is yet a Remedy; it's possible Christ may renew and pardon it: But as soon as thou goest hence, thou enterest into a state of Joy or Torment which must never change; no not when millions of years are past. And dost thou not think now in thy conscience-that such an Endpaft. And dost thou not think now in thy concience that the less Misery should have been prevented with greater care and diligence, then all the sufferings of this life? And that the attaining of such an Endless Glory, had been worth thy greatest care and labour? And that it is far better to see the Glory of God, and be filled with his Love, and joyfully praise him with his Saints and Angels for evermore, and by a holy upraise him with his Saints and Angels for evermore, and by a holy world a little while, and be undone for ever! Hast thou got more by the world and fin than Heaven is worth? Thou art almost at the end of worldly pleasures, and hast all that ever they will do for thee; but is God had had thy heart and service, he would not thus have cast thee off; and his Rewards and Joys would have had no end. O how much happier are the blessed Souls in Heaven than we?

111. And seeing you are so near to the Judgment of God, where your Soul must receive its final Sentence, it is high time now to judg your self, and know what estate your Soul is in; whether in a state of Judisseasion, or of Daunation. For this may be certainly known if you are willing, and whom he seems the had not to loved them, and been willing, and willing to receive them. How wonderfully came he down to man to be single of much for souls, if he had not loved them, and been willing to receive them. How wonderfully came he down to man to be single of much for souls, if he had not loved them, and been willing to receive them. How wonderfully came he down to man to be single of much for souls, if he had not loved them, and been willing to receive them. How wonderfully came he down to man to be single of much for souls, if he had not loved them, and been willing to receive them. How wonderfully came he down to man to be single of much for souls, if he had not loved them, and been willing to receive them. How wonderfully came he down to man to be single of much for souls, if he had not loved them, and been willing to receive them. How wonderfully c past. And dost thou not think now in thy conficience that diligence, less Misery should have been prevented with greater care and diligence,

Hofts, the Blessed Augels, and the Spirits of the Just: This is the end of Faith and Holines, Patience and Perseverance; when Hell is the end of unbelief ungodlines, sensually and hypocrifie. How justly are they condemn: And this the Word of God will tell you; for he will Judge them by that Word. In a word ["All those whom Christ will justifie and "save, are made new creatures by the renewing work of the Holy Ghost: Their eyes are opened to see the vanity of this world, and the certainty and excellency of the Glory of Heaven; and to see the odion/ress of sind excellency of the Glory of Heaven; and to see the odion/ress of sind excellency of the first, and to believe that Christ is the only Sationary, to cleanse them from their sins, and bring them to that Glory. "And therefore they forsake the sinful pleasures of the sless in the everlasting blessed first, and see the inful pleasures of the sless in the core of a judicious Divise, if it be possible get the help of statistic or, remember that God is just in denying men that mercy in the difference of the sire of their saviour and their Sanctifier, to be taught form and contemps, and cleave to him whom they may enjoy so the sire of the sir will condemn: And this the Word of God will tell you; for he will Judge them by that Word. In a word [" All those whom Christ will justifiean d

Hose happy Persons who have made it the chief care and and ruled, justified, sanctified, and saved by him; resolving whatever it Rev. 2 7, 10.

but ness of their lives, to be always ready for a dying cost the flesh, to stand to this choice and Covenant to the death. This Prov. 11.7.

hour, have least need of my present counsel: It is is the case of all that Christ will justifie and save: The rest, who never were Jub 8.13.14. thus renewed and fanctified, will be condemned, as sure as the Gospel is true. Therefore let it be speedily your work, to try whether this be your case or not. Have you been thus enlightned, convinced, and senewed, to believe in Christ, and the life to come, and to give up your self in a faithful Covenant to God your Father, your Saviour and your Sanctisser; to hate your sin, and to live and love a holy life, in mortifying the flesh, and seeking Heaven before the World? If this be not your case, I should but flatter and deceive you to tell you of any hope of being saved, till you are thus renewed and justified. Never imagine a lye to quiet you, tell help is past. No one that is unregenerate, or unholy, shall ever dwell with God. Yet you may be saved, if yet you will be truly converted and fanctissed; but without this, affuredly there is no hope.

IV. Therefore I counsel you in the Name of Christ, to look back upon Jour sinful life with sorrow; not only because of the danger to your self, but Luke 15, also because you have offended God! What think you now of a sinful and of Matth. 18, a holy life? Had it not been better that you had valued Christ and Grace, and lived in the love of God, and in the joyful hopes of the life to come, and denied the sinful desires of the slesh, and been ruled by the Law of God, and spent your time in preparing for Eternity? Do you not heartithus renewed and fanctified, will be condemned, as fure as the Gospel is

God, and spent your time in preparing for Eternity? Do you not heartily wish that this had been your course? Would you take this course if it were to do again, and God recover you? Repent, repent from the bottom of your heart, of the time you have lost, the mercy you have abused, the grace you have resisted, of all your stelly, world; desires, words and deeds; and that you gave not up your soul and life to the love of God and life eternal

and Life eternal.

and Life eternal.

V. And now refolvedly give up your felf in a hearty Covenant to God: Matth. 12.28.
Though it be late, he will yet accept and pardon you, if you do it in fin. 2 Cor.8.5.
cerity. Take God for your God. your portion and felicity, to live in his Acti. 11 23.
love and praise for ever; take Christ for your Saviour, to teach, and rule, and justifie you, and bring you unto God; and the Holy Spirit for your Sanctifier, and certainly he will take you for his Child. But see that you be truly willing of his Grace, and resolved never to forsake him more. O Psal. 78.24.
happy Soul, if at last the Lord will make this change upon thee! And I'le neb 8.10.
tell you certainly how to know, whether this late Repentance will serve & 10.16.
for your Salvation, or not. If it be but Few only which causeth your Jet. 32.40.
Repentance, and the Heart and Will be not renewed, but you would turn again to selfshly, worldly, and ungodly life, if you'be recovered; turn again to fleshly, worldly, and ungodly life, if you'be recovered; then it will never save your Soul: But if your Hears, your Will, your Leve be changed, and this change would hold if God recovered you to health again, then doubt not of Pardon and Salvation.

VI. And if God have thus changed your heart, and drawn it to himself, Phil. 1.21, 23. be thankful for so great a mercy: O bees him for giving you a Redeemer 2 Cor. 5.8. and a Sanctifier, and the pardoning Covenant of Grace. And now be not Acts 7.59. afraid or loath to leave a finsul world, and come to God; pray harder for John 17.24. Grace and pardon then for life. Commit and trust your louis to Christ: 2 12.26. He had never done so much for souls, if he had not loved them, and been Rev. 21 2.24.



Mr. J. Glanvil's

VINDICATION

Of the Late

Reverend, Pious, and Learned

Mr. Richard Baxter.

HAT the great Enemy of Mankind may keep the greatest part of the World in Ignorance, Bruitishness, and Sensuality, it hath been his peculiar fleight, either to blind and corrupt the minds of thole who, by Office, and Profes fion, are to oppose those Works of Darkness, or else to fasten some unjust Accusation upon those that in earnest Let themselves to promote Piety, Virtue, and Holiness; and fo, by prepoffesting Mens minds with a false Opinion of their Persons, effectually bar the entrance against any of their never fo Salutiferous Instructions. It after all he can but prevail with good people (who have still a vulnerable part) to believe or report any of these Accusations, he then sings his in Triumphe, and thinks himfelt secure of his Vassals, though they are attacqued with never fuch clear and convincing reason. Pob! thinks he, fince those that once cryed him up are weary of him, and the very Brethren cry shaine upon him, I do not doubt but I have influence enough over my Slaves, to perswade them to take the opinion of those that have tryed him, and never learn at their own expence, what the experience of others will teach them at an easier leate. I wish we had not so fad, and late an Instance of the successful attempts of the great dethroyer in this Nature. As there hath scarce been for many Ages a more Exemplary Pattern of Piety in the World, than the late Justly Renowned Mr. Baxser, nor a more zealous Recommender of it to others; fo I think'tis hard to instance in any, against whom the l'owers of Darkness have made a more manifest and vigorous opposition. But he charged thro' it all with an Unshaken Resolution, and Invincible patience; and the firong and continual impression he had of his speedy appearance before his Righteous Judge, enabled him to flight the unjust Judgments of Men, to whom he was neither to stand nor fall; nor could any of this tempt him to betray his Masters cause by sloath, or prevarication

Within a few Weeks last past, he hath been conveyed fase out of this Noysie, Clamourous, and consorious World, into the Peaceful Regions above, where instead of the Reproaches and Accusations of the ignorant and envicus, his Pious Labours meet with the kind approation of his great Lord, and the universal applause of the Heavenly Choir. Tis not then so much out of kindness (tho' it be a Debt we all owe) to his memory, that we present you with this Vindication of him, his innocency being cleared up by the proper Judge of it; he neither sears the Censures, nor wants the praises of those bestow. But its, less any, by a Preconceived Prejudice, should be diverted from reading those Buoks of his,

by which so much Heavenly light, and life may be conveyed into their Souls. Now whereas there are two things especially, (tho' contradictory each of the other) which were layed to this Reverend Gentlemans charge by fome who were equally enraged against him; tho upon different Accounts; tis these two that I shall mainly endeavour to enervate, palling by others of smaller Importance: While some accused him highly for Faction and Schism, others fell foul upon him for Time-serv ing, and Treacherous Compliance; For Confutation of the First Charge, I shall refer you to the Letter here subjoyned (refering the answer to the other till another time.) I take this way of answering it, because most of those that accuse him of it, took not their measures of him, by any personal acquaintance with him, or indee observation of their own; but because they heard it lay to his Charge, by these they had a value for; therefore the best way to confute them, is to they them, that the same thing is denied, and Mr. B. justified from the charge, by Men, whom they equally value. Mr. Gallath made himself deservedly Famous in the Common Wealth of Learning, and his abhorrence of Faction and Fanaticism; he hath testified, not only by intersperiod ges, but whole Sermons and Books against it. So that I cann't see how any Man, that will acquire the one from that Charge, but he must acquire the other also, unless he have a very mean opinion of Mr. G.—, either Skill or Successive Skill or Sincerty.

A Letter of Mr. Joseph Glanvils (Chaplain in Ordinary to K. Charles II.) to Mr. Richard Baxter.

Reverend and most. Honoured Sir,

Have often taken my Pen in hand, with a design to signific to you, how much I love and honour so much Learning, Piety, and exemplary Goodness, as you are owner of; And how passionately desirous I have been, and am, to be known to a person with whom none bath a like place in my highest theem and value: But my assessions and respects still growing infinitely too big for mine expression. I thought I should but disparage them, by going about to represent them. And when I sate down to consider, how I might most advantaciously set forth my regards, and high sense of your great deserts, I always found in salt consounded with shipiest. And the through of mine affections, each of them impation to be sirf upon my paper, himseed one another's gratification. Great passion are distinctly spoken: And I find my self-so pained with the sufficient I annot write suscepts to the

fact a subject, there a little. But when I a a person that have high affections for those exceptions, which in the highest degree are your subject to see that own the incoures the chink that you may conceive how I honour shough of pen cannot sell it foul by reflecting upon your estimate of those, that are of the highest form of learn-parts, and exemplary piety; or, more compendiously, in your judgment, as I take you for, Incomparable, yet I have a jealousie that that will not reach it; for agh I think your judicious esteem of such, cannot be sur-led; yet I am aps to think, that none ever got such an inrest and hold upon your passions, as hath the object of my direction, on mine. Nor yet can Irebut them as extravation, though at the bighest, since they take part with my severest judgment, and were indeed instanced by it. And I profess I never sound my self so dearly inclined to those of my exacely blood, or so affectionately conserved for my most because friends and acquaintance, as for you whom I had never the happiness to converse with but in your exacellent writings, nor ever often saw, but in the Pulpis. Tes, I speak unseignedly. I have always interessed my self more in your vindication when your united now, and delighted my self more in your just praises from those that know you, than ever my self-love or ambition could for know you, than ever my felf-love or ambition could coupt me to do in any case of mine own. Sir, I hope you beto complement you. For I must be very weak and inasiderare, did I think to recommend my self to so much serious wisdom, by such childish foo'eries. Therefore if my expressions such any thing above common respect, I beseech
you to believe? is for that their cause is not common; but
as much above ordinary, as their object. I know your humility and remarkable self-denyal will not bear to read, what I
cannot but speak, as often as I have occasion to mention your
press worth and merits. However I cannot chuse but
bere acknowledge, how much I am a debtor to your incompapublic writings. In which, when you deal in practical subrable writings. In which, when you deal in practical Jul-jeds, I admire your affectionate, piercing, heart-affect-ing quickrefs: And that experimental, fearthing folid con-victive may of speaking, which are your peculiars; for their which is so proper to your services which is so proper to your services what I never met it equals in any other writings. And therefore I cannot read them without an elevation, and emotions which I seldom feel to the accordance without an elevation, and emotions which I seldom feel to the accordance without an elevation, and emotions which I seldom feel to the accordance which is selected in the accordance with the acc in other perusals. And when you are ingaged in doctrinal and controversal matters, I no less apprehend in them your peculiar excellencies. I find a strength, depth, concinnity, and coherence in your notions, which are not commonly elsewhere met withal. And you have no less power by your priumphant reason upon the judgments of capable, free in-quirers; than you have upon their affections and consciences in your devotional and practical discourses. And methinks opposition. Among your excellent Treatifes of this nature, ur Rational confirmation of that grand principle of our Religion, the Sacred Authority of Scripture; your solid de-needent notions in the buliness of justification, Tyour friking a the Root of Antinomianism in them, which I look on as the canker of Christianity, and have always abhorr'd as the baddow of death; and your excellent Catholick, healing in-deauours; These, I say deserve from me particular acknow-ledgments. I profess the loose, impertinent, unsound, cobweb worings of the most that I had met with in the Matter of the Divine Authority of Scripture, had almost occasioned fumbling at the threshold, in my inquiries into the

implicit faith in thingsof this moment. But your performances in this kind brought relief to my staggering judgment, and tramph't over my bestancy. As they did also to an excellent person, a friend of mine, who was shaken on the same accounts that I was. And we are both no less obliged by what you have done in the other things foremention ed. Which I profess I judge so rational, that I cannot but wonder, almost to stupor, to behold the fierce, though seedle onsets of your canker'd fiery opponents; whose writings against you (most of them), seem to me to be indicad by nothing but spleen and choler. Nor have I been to the chairman of so, many virulent pens a able to afcribe the ingaging of so many virulent pens a-gainst you, to, any other canse than the indeavours of Satan, hinder the success which your powerful pen hath had against the Dark Kingdom. And the Spirit that I have perceiv'd to animate some of their wild ravings hath confirm'd me in that belief, that it was the great Abaddon that inspired their undertakings. I thought erethis to have given you a more publick specimen of mine affections, by indeavouring somewhat in your vindication against the calumnies, and feeble arguings of some of these fiery Assailants; But collaterial occasions, and other studies have hitherto diverted me: Tet I shall not forget my obligations, assoon as I can be master of convenient time and oppertunities for the performance. But I fee my paper warns me; And though I should please my felf by a larger expression of my respects, and sense of your high deservings from every one that hath had the happiness to be taught by you, either from the press or pulpit; jet I dare not be forude in this first Address, as to be troublesome and importunate. I know your occasions are such, as that they cannot bear a long divertisement. I had several times design'd at London to have taken the boldness to have waited on you, but the consideration, how you were constantly ingag'd in business, prevented the execution of those intenti-And about three years since I came from Oxford on purpose to Kederminster, to see you there, and hear you preach; both which I was happy in. But you were then fo busic in the company of several Ministers, that were at your bouse, that I could not gain an opportunity of making vay for a future acquaintance. If I were sure that you were less in-cumbred now, and that you made any considerable stay in the Country, I would make a journey on purpose to wait on you. I have with this, sent you a small Discourse of mine own, of which I define your acceptance. For the subject and design I know it will not displease you. And for the manage ment, I'm confident you will not quarrel with it, Vecasse it is not so popular as it might have been, when you Ball know that 'twas intended for these of a Philosophick Genius I durst not (Sir) be any longer troublesome, and therefore Shall conclude with this profe Sion, that the freedom of your spirit, the impartiality of your inquiries, the Catholishness of your judgment and affections, the peaceableness, and moderation of your principles, the generosity and publick forritedness of your disposition, the exact, uniform holiness of life, and your indefatigable industry for the good of fals. excellencies which I never knew fo combin'd in one; have fo endear'd you to me, that there is not that person breath that hath such asbare in the affections, and highest walue of

Most excellent Sir, One of the meanest, though most sincer of your affectionate lovers, and admirers

Joleph Glanvile.

ADVERTISE MENT.

There is in the Prife, and will speedily be published, a Treatife of Mr. Baxter up on the Nicest Points of Divinity, fitted for the Prife by his own hand sometime before his death, Printed for John Salustuny, at the Rifing-Sun, near the Royal Exchange in Cornhil, Where is fold the Worlds of Spirits, fully evinced by Unque simable Historys of Apparitions and Witches, and an End of Dostrinal Controller, being the total loss to restant by Mr. Baxter.

OHNBUN

Author of the Pilgrims Progress.

Late MINISTER of the GOSPEL, and 816 m. 2

Pastor of the Congres

BEDFOR

Collected, and to be Printed in Folio, by Procurement of his Church and Friends, and by his own Approbation before his Death, that these his Christian Ministerial Labours, may be preserved in the World.

He was an Eminent Convert, and Experienc'd Christian. He was an Excellent, Eminent and Famous Gospel Minister. He hath Suffered Twelve Years Imprisonment for Gospel Preaching. His Bookshave sold admirably well. And he behaved himself Wisely, Plainly, Couragiously, as a Follower of the Great Apostle Paul, as he was a Follower of Christ. And therefore all Christian People, may reckon themselves obliged to preserve these his Labours, by Subscribing for a Folio.

This Folio will contain Ten of his Excellent Manuscripts, prepared for the Press, before his Death: And Ten of his Choice Books already Printed, but long ago, and not now to be had. Their Titles are as followeth, viz.

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An Exposition on the Ten sirst Chapters of Genesis. Justification by Imputed Righteousness. Paul's Departure and Crown. Israel's Hope Incouraged.

Desires of the Righteons granted.

The Saints Priviledge and Profit.

Christ a compleat Saviour.

Saints knowledge of Christ's Love.

The House of the Forest of Lebanon. A Description of Antichrist.

BOOKS formerly Printed.

Saved by Graces Christian Behaviour. A Discourse of Prayer. The Straight Gate. Gospel Truths opened. Light for them in Darkness.
Instructions for the Ignorant.
A Map of Salvation, &c.
The New Jerusalem. The Resurrection.

For PRINTING whereof, it is Proposed,

HAT the Author's Effigies shall be Engraven in Copper, and prefixt before the Book.

IL That this Book will contain about One Hundred and Forty Sheets, in Folio; for Paper and Print the

fame with these Proposals.

III. That the Subscribers to pay Ten Shillings a Book, viz. Five Shillings down, and Five Shillings at the Delivery of a Perfect Book, unbound.

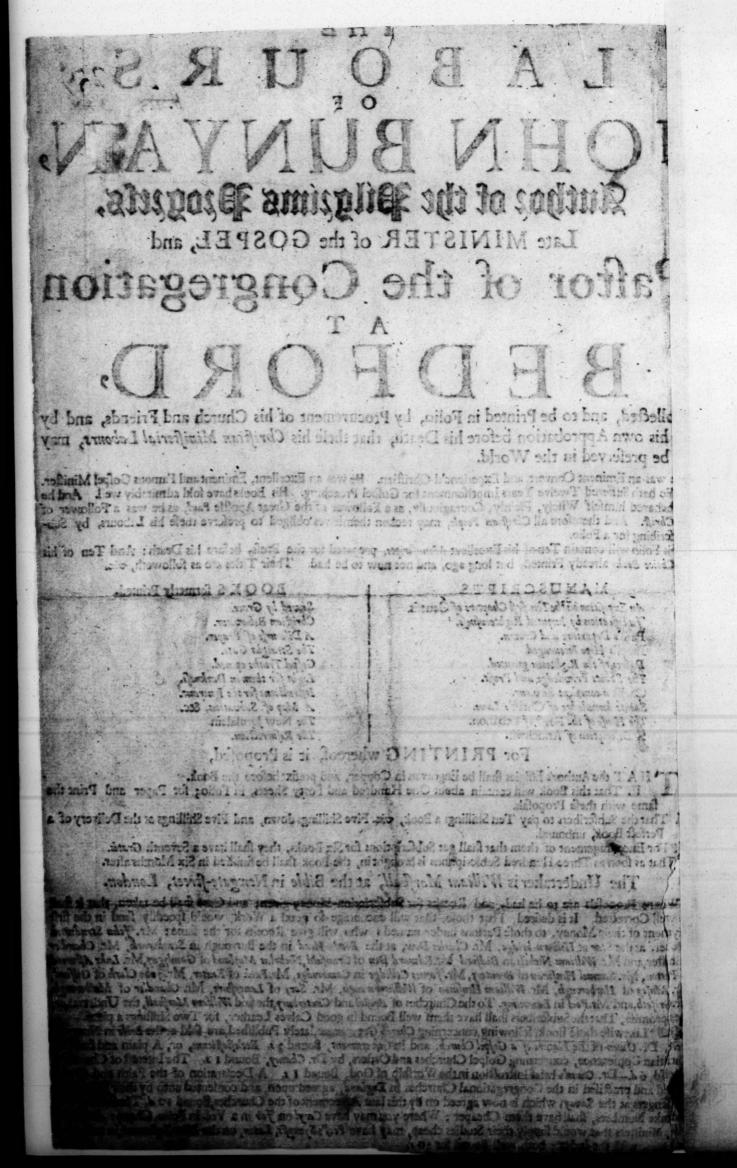
IV. For Encouragement of them that shall get Subscriptions for Six Books, they shall have a Seventh Gratis.
V. That as soon as Three Hundred Subscriptions is brought in, the Book shall be finished in Six Months after.

The Undertaker is William Marsball, at the Bible in Newgate-street, London.

The Undertaker is William Marsball, at the Bible in Newgate-street, London.

Where Proposals are to be had, and Receits for Subscription-Money given; and Care shall be taken, that is shall be well Corrected. It is desired, That those, that will encourage so good a Work, would speedily send in the first Payment of their Money, to those Persons under named; who will give Receits for the same: Mr. John Strudwick Groter, at the Star at Holbern-bridge, Mr. Charles Dow, at the Boar's-Head in the Burrough in Southwark, Mt. Chardles Minster, and Mr. William Nichols, in Bedford, Mr. Edward Den of Cransfeld, Nicholas Mayland of Gambyag, Mr. Lake Assured of Rotton, Mr. Sannel Hensman of Brantery, Mr. James Collidge in Cambridge, Mr. Pack of Exeter, Mr. John Clark of Gissing, Mr. Massey of Harborough, Mr. William Hensman of Wellimphorough, Mr. Sory of Lancashire, Mr. Chandler of Malborough, Mr. Sirifeth, and Mr. Pool in Lanviling. To the Churches of Brostos and Canterbury, the said William Marshall, the Undertaker, does promise, That the Subscribers shall have them well Bound in good Calves Leather, for Two Shillings a piece.

Takewise those Books following, concerning Church Government, lately Published, are sold at the Bible in Newgate-street, Dr. Owen of the Nature of a Gospel Churche, and its Government, Bound 3 s. Ecclesiasticum, or, A plain and familian Construction of the Nature of a Gospel Churches and Orders, by Dr. Chaney, Bound 1 s. The Interest of Churches Scieck'd, 6 d. Dr. Owen's brief instruction in the Worship of God, Bound 1 s. A Declaration of the Faith and Order Ped and practifed in the Congregational Churches in England, agreed upon, and consented unto by their Edges and Mengers, at the Savoy; which is now agreed on by this late Agreement of the Churches, Bound 10 d. Those Churches and Lake Numbers, shall have them Cheaper: Where you may have Caryl on Job in 2 Vol. in Folio, Cheaps and Thewise, Ministers that would supply their Studies cheap, may have Pool's Synopsis, Latin, on the New Telement, in Sect



Mr. EDMUND CALAMY'S

Former and Latter

Sayings upon several Occasions.

Ake heed of a mistake in the two great Gospel Graces:

1. Of Faith. 2. Of Repentance;

and know where one goes to Hell by Despair, hundreds go thither by Pre-

2. Since so many mistake through vain hope of Heaven, be much in Examination to prove your own felves: To be deceived in this, necessitates Damnation.

3. Remember that Self-flattery is Soul-

4. Seek Heaven first before other things, and

more than other things.
5. In a matter of this weight, delay is defpe-

6. He that defers Repentance until Old Age, may expect to have this retort : Where you have

fpent your Flower, there go fpend your Bran.
7. Despise not Christ's Ministers; he that is above their Teachings, is above Christs, for

Christ Teacheth by them.

8. Yet Blessed are those, that whilst the Minifter fpeaks to their Ear, that God also speaks to

9. Take heed of Formal and Customary serving of God; fuch Service is Mockery.

10. Rest not contented in the Name of Christianity, such Christians have a lively name, and but a dead practice; 'twill be a fad thing to feem to go to Heaven.

11. It will be a double Hell to go within an

Inch of Heaven, and at last miscarry.

12. To praise Sermons heard, or to admire them, and not to live Sermons; Sodom and Gomorrah's case at the day of Judgment will be bet-

13. Take heed that worldly Love doth not eat out a Christian-Life.

There is no fin fo contrary to true Godliness, as

worldly-mindedness. 14. Let your first Morning thought, and your

last Evening thought be, What shall become of you to all Eternity.

15. Reckon fin the greatest of Evils, and rather chose the greatest affliction than the least fin.

16. Communicate those Graces God hath given you, to those with whom you Converse; true Grace is of a spreading Nature; effectual Grace will labour to convert others.

17. Labour to be good in every Relation, good Subjects, good Husbands, good Masters, good Neighbours.

18. Joyn to your Piety, works of Mercy and Charity; God hates a Niggardly Christian. Let the Pious Rich-man be Rich in good Works.

19. Take heed of separating from the Publick Assemblies; he that doth so, is like a man tumbling down a Hill, and never leaving till he comes to the bottom of it.

20. Though Truth in these Erronious days be unsetled, yet labour to get your Consciences

21. Avoid those Dostrines that are against either Magistracy, or Ministry, or which tend to prophane Liberty, or that cry up free Grace to cast down good Works.

22. Take heed of Apostacy in your Judgments to err from the Truths of Christ, in your affections from your Love to Christ, or in your Conversations in exact walking with Christ.

23. Study often and often the four last things : 1. The Meditation of death will prepare you for death.

2. The Meditation of Heaven will make you Heavenly-minded.

The Meditation of Hell will keep you from Hell.

4. The Meditation of Judgment will be a Bridle to keep you from fin. 24. No man hath a Lock and Key of God's Pa-

tience. The Old World was warned one hundred and twenty years; Jerusalem's Destruction was but forty years; Nineven's Destruction was but forty days; and of Sodoms Destruction, Los had but one Nights warning.
25. God hath three degrees of Wrath; First,

His Threatning-Wrath: Second, His Punishing-Wrath: Third, His Condemning-Wrath.

26. As soon as Adam sinn'd, he was cast out of

Paradife; and as foon as Angels finn'd, they were cast into Hell.

27. Sin is a Wall of separation between God and us: To turn from Sin, will break down this

28. Sin puts difference betwixt Nation and

29. But O the Divine Rhetorick of Repentance, this is that Star will bring us unto Christ. 30. As we have fill'd God's Bag with our Sins,

so let us fill his Bottle with our Tears. 31. There was no little price paid for fins; there is no little disobedience in a little fin.

2. To disobey God in a little, is no little dis-

33. A little Bodkin may wound a Cefar to death.

34. For our many Church-fins, Sermon-fins, Sacrament-fins, let us have answerable Repen-

35. Drunkenness is grown to that Gyant-like

bigness, that there is no hopes of redress.

36. Whore-mongers and Adulterers God will Judge, if man will not.

37. The Covetuous Earth worm, his heart is stufft with Earth, and his Ears are stopt with Earth; God will give him Earth enough when he dyes, and he is like to have little enough

38. The Pride of Apparel in following the Fathion of other Nations; how justly may we expect that God should make us Slaves to that

39. A Penitent Tear is an undeniable Em-

40. No man can go to Heaven by Humiliation, without Reformation.

41. The Crown we Fight for; the Garland we Run for; the Mark we aime at, is Mercy.

42. Though we could Fast till we were Anata-

mists; though we could Pray till our Knees were as hard as Camels: This is the great and everlafting Faft, to Faft from fins.

43. Where fin rules, there God and Mercy will not flay.

44. Sin is a Serpent in the Bosom, a Thief in the House, Poyson at the Stomack, and a Sword at the very Heart of a Nation.

45. There are many in the world, are the worse for Mercies; that are like unto Dunghills; the more the Son of Mercy shines upon them, the more they stink.

46. There are many; the more Health, the more Wealth; the more Honour they receive from God, the more they harden their hearts a-

47. He that fins against Mercy, fins against the best Friend that ever he shall have.

48. God forbid that ever any should be so brutish as to fin, and not to be ashamed of fin. 49. Many content themselves with a drop of

Praises for a Sea of Mercies. 50. The Devil was the first that ever named God's name in Scripture, and one of the first that

ever contest Christ to be the Son of God, and yet he was a Devil for all that.

51. It is a Devillish thing to praise God with our Lips, and serve the Devil with our Lives. 52. He that will not follow the Example of Christ's Life, shall never be saved by the Merit of his Death.

53. It is a maxim in Nature, every Master is to be served according as himself commands. 54. He that will truly ferve God, must serve

55. The Living God expects not only living, but lively Service.

56. You are not fit to serve the Lord, unless

ye be fervent in Spirit.
57. The God whom ye ferve, is the fame in alf

times, he alters not, no more must his Servants.

78. If thou canst find out a place where God doth not see thee, there it shall be Lawful for thee to serve the Devil.

79. God is a Master that cannot err in his Commands; this is Reason sufficient, the unerring God will have it so.

60. Sir Thomas Moore, his good faying, I will not pin my Salvation upon any mans Sleeve, because I know not whither he will carry it.

61 He that serves God only for Heaven, sells his Service to God.

62. A true Servant of God may have an Eye to the recompence of Reward, as Moses had; but he must have but one Eye upon the Reward, not

both, and the left Eye too; for our chief and last aime must be at Gods Glory.

63. And this is the right Serving of God, to serve him with a servant-like subjection, and with a Son-like affection.

64. We do not expect as much light from a Candle as from the Sun: God expects the great Lights of the World to out-shine others in Holi-

65. Men expect the most Service from those they give most Wages.

66. When Divine Wisdom and Honour meet together, they are like Apples of Gold in Pictures.

67. Great men are like unto Looking-glaffes, according to which all the Country drefs them-

68. Those that are Time-servers, and not Godfervers, their Religion is like a piece of wax, to be moulded into any frame.

69. It is Wildom to observe times, fo as to know our Duty: But it is damnable Wicked-ness to serve the Times, and not the Lord.

70. There are many that give their Cap and Knee to God, but themselves to Sin and Iniquity.

71. God hath his Hand-writing on the wall, to-make the great Belshazzers of the Earth to trem-

72. There are but few that are Great and Rich. here, and Great and Rich hereafter.

73. In Christ's time poor Lazaru went to Heaven, and rich Dives was carryed to Hell.

74. It is the certainest fign of a Reprobate to have much wages here, and to want a heart to do fervice with it.

5. The Service of God is perfect freedom, and it will free us from all other Services. 76. The service of fin, as it is shameful, so it:

is unfruitful. 77. Wonder not why God's Servants are for

poor; this Life is the time of working, hereafter: we shall have wages enough.
78. There are many dear Servants of God, to

whom God giveth very little wages in this Life, because he fore-sees, that if they had a great part of their wages afore hand, they would do but little work.

79. Those that converse with the God of all joy, must needs be filled with all joy. 80. A Swine finds no delight in a green Mea-

dow, because it is a Swine. 81. A wicked man at God's Service, is like a Fish out of his Element.

82. One Sparrow is not worth half a Farthing, you shall not have half a farthing-worth of harni. more than God hath from all Eternity decreed.

83. When Mofes went up to the Mount to-Pray, he took the Rod of God in his Hand: the Reason is given, because, by that Rod God had formerly done wonderful things for his people.

84. There are but two ways to Heaven, either by Innocency, or by Penitency.

FINIS.

MEDMUND CALAMY'S

Savings upon several Occasions.

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27. God both three degrees of Wrath; First, His I prouteing-Wrath: hecond, His Punishing-Wrat : Third, His Condenning-Wrath. 26. As foot as Alexa firm the was and out of

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FINIS.

Of that Reverend and Great Preacher

Mr. S. & CHARNOCK,

Who departed this Life on Wednesday the 28 of July, 1680, and was solemnly Interred the 30th following.

NE would scarce imagin such an inward nest of | wickedness as is in a natural man; but God hath affirmed it: and if the finner should deny it, his own heart would give him the lye.

·m. 21

Thoughts are then finful when they have a bad principle, want a due end, and converse with the object in a

wrong manner.

The holiness of God is seen in forbidding sin, his wisdom in permitting sin, his mercy in pardoning sin, and his justice in pu-

Such evils as skip up from our natural corruption, and fink down again as fish in a river, these are sins though we confent not to them; because though they are without our will, they are not against our nature, but spring from an inordinate frame of a different hue from what God implanted in us.

The Idolatry of the mind is when we dress up a god according to our own humors, humanize him, and afcribe to him what is grateful to us, though never so base and unworthy of his holines, Pf.1. 50. 21. Thou thought I was such a one as thy self.

This the frequent business of mens minds to flutter about things

without the bounds of Gods revelation.

Worldly concerns may quarter in our thoughts, but they must

not possess all the room, and thrust Christ into a manger.
Some mens fancies are like a Carriers bag stuft with a world of Letters, having no dependance one upon another, some containing business, and others nothing but froth.

As the more delight there is in any holy service, the more precious it is in it self, and more grateful to God; so the more pleasure there is in any sinful motion, the more malignity there is in it.

'Tis very dangerous when the mind doth brood upon a finful motion, to hatch it up, and invent Methods for performance.

Gods law is suitable to his Soveraignty, as mens Laws are to theirs; must they not then be as extensive as Gods dominion, and reach even to the privatest closets of the heart?

Tis not for the honour of Gods holiness, righteousness, goodness, to let the Spirit which bears more flourishing characters of his Image than the body, range wildly about without a legal curb.

Man was created both with a disposition and ability for holy contem lation of God; the first glances of his soul were pure, he came every way compleat out of the mint of his infinitely wise and good Creator.

Sin is the key that opens the flood-gates of Divine vengeance, and broaches both the upper and neather Cisterns to overflow

Our good thoughts will be our accusers for not observing them, and our bad thoughts will be inditements against us for complying with them.

The tongue was only an instrument to express what mans heart did think, and would have been wholly innocent had not

his thoughts been first criminal.

There is an infinite variety of conceptions, as the Psalmit speaks of the Sea, Wherein are all things creeping innumerable both small and great; and a constant generation of whole shoals of them, that you may as well number the fish in the Sea, or the atoms in the Sun-beams as recount them.

A Hypocrites religious services are materically good; but poyfoned by the imagination sculking in the heart, that gave birth

Evil thoughts are rhe immediate spawn of Original corruption, and therefore partake more of the strength and nature of it, quent glances and flights towards him.

sucking the brest of that poysonous dam that bred them.

In carnal fins Satan is a tempter, in Mental an actor; therefore in the one we are conformed to his will, in the other we are transformed unto his likeness; in outward we evidence more obedience to his Laws, in inward more affection to his Person.

Where there is more enmity to God, there is more of fimilitude and love to the Devil; a near approach to the Diabolical

nature, implying a greater distance from the Divine.

The Understanding is more excellent than the Will, both because we know and judg before we will; or ought to will only so much as the Understanding thinks fit to be willed.

God being the Father of spirits, spiritual wickedness of nourishing evil thoughts is a cashiering all child-like likeness to him.

What a mass of vanity should we find in our minds if we could bring our thoughts in the space of one day, yea but one hour to an accompt, how many foolish thoughts with our wisdom, ignorant with our knowledg, worldly with our heavenlines, hy-pocritical with our Religion, and proud with our humiliation.

Were we really and altogether Christians, would not that which is the chiefest Purity of Christianity be our pleasure, and would we any more wrong God in our fecret hearts, than in the

He that lets his mind wallow in a cinque of phantastical fol-

lies, robs God of his due, and his Soul of its happiness.

We can more easily result Temptations without, if we conquer motions within: Thoughts are the Mutiniers of the God, which for open the Gates for Satart, he hath held a feeter Intelligence with them (so far as he knows them) ever fince the fall.

Christ dyed to restore God to his right, and man to his happiness, another of which can perfectly be attained till the fall.

piness; neither of which can perfectly be attained, till those be thrown out of the possession of the heart.

A fanctified reason would both discover and shame our natural follies.

As all animal operations, so all the spiritual motions of our heads depend upon the life of our hearts.

As there is a law in our members to bring us into the Captivity to the law of fin; so there must be a law in our minds to bring our thoughts to the obedience of Christ.

Till the understanding be born of the Spirit, it will delight in, and think of nothing but things suitable to its sleshly original; but when 'tis spiritual, it receives new impressions, new refinings and motions suitable to the Holy Ghost, of whom it is born.

Without skill in the Scriptures, we shall have as foolish conceits of divine Things, as ignorant men without the Rules of Art have of the Sun and Stars, or things in other Countreys which they never faw.

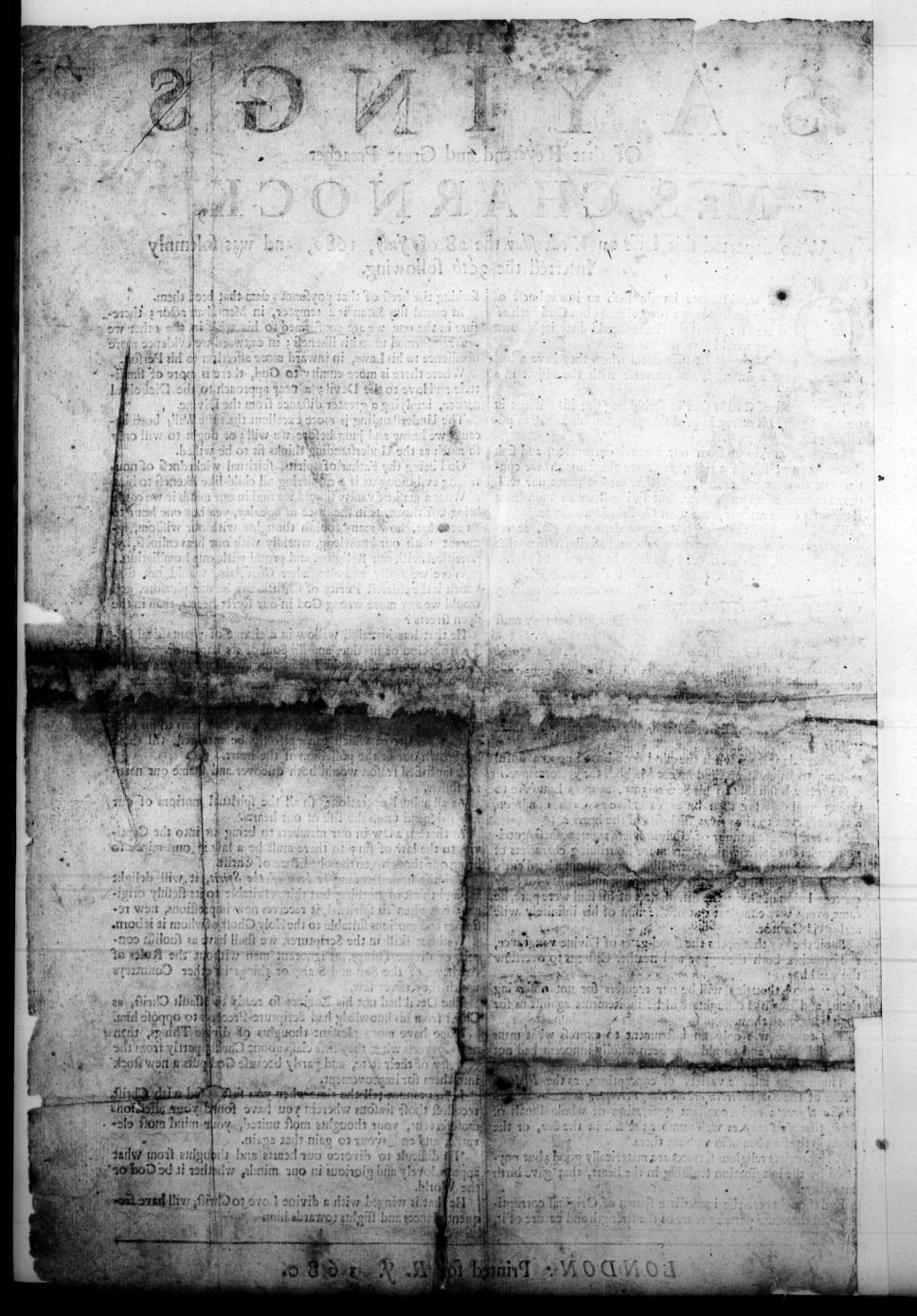
The Devil had not his Engines so ready to assault Christ, as

Christ from his knowledg had Scripture-Precepts to oppose him. None have more pleasant thoughts of divine Things, than new Converts when they first clasp about Christ, partly from the Novelty of their state, and partly because God puts a new stock into them for improvement.

If you cannot tell the time when you first closed with Christ, recollect those seasons wherein you have found your affections most fervent, your thoughts most united, your mind most elevated, and endeavour to gain that again.

'Tis difficult to divorce our hearts and thoughts from what appears lovely and glorious in our minds, whether it be God or

He that is winged with a divine Love to Christ, will have fre-



The Last Testimony, & Declaration of the Reverend Samuel Croffman, D. D. and Dean of Bristoll. Setting fouth his Dutiful, and True Affection to the Church of England as by Law Established.

1. Corponant Preface

This Following Paper was Deliver'd to my band by the Revenent Author of it, with a Charge to Communicate into the Major, and Other Process of the City of Brillon: But being Prevented by home Earnest Bus ness in London, so that I could not Acquit my self of my Trust so soon as I intended. I found the Memory of This Reverend Good Man, so County, and so Injuriously. Treated by Divers Ill Tongues 3 that instead of Doing him Right by some home Written Copies to his Particular Acquaintances and Friends, I rathen made Choice of Committing the Original to the Press, as a more Publique Way of Justice and Vindication.

It was This Genilemans Los, among some Others of his very Loyal, and Orthodos Neighbours, to fall under the Lash and Scandal of Several Reproches: Wherein He made so Solicitoms to Clear Hunself, that next to the Great Work of making his Passe with God, The Thing in the World, that lay nearest his Heave, was abe Leaving of a Good Name behind him: Which he thought, sould not better be Socural than by the Solemnity of This Following Declaration. It was his Own Proper Att; Sign'd by his Own Hand; And in Delivering it over to the World in the very Syllables that I received it, I recken that I have done my Duty.

To the Right Worshipfull Sir William Clutterbuck, Mayor, with the Worshipfull, and others my very Good Friends, and Neighbours, the Citizens of Briffel.

Aving had my Lot cast by Divine Providence for Sixteen years amongst you; and having now through great indisposition of body received the Sentence of death, I am desirous (though with brokenness of words, through extremity of pain) yet to take my last leave of you and the World; with that sincere nakedness of heart, and truth, wherewith I expect to appear before my Judge and Saviour.

I rejoice and am humbly thankfull to God, that I (though a wretched Sinfull man) may now dy in the Communion of the Reformed Church of England as established by Law. And as a peaceable Subject under my most gracious Prince, to whom I and all his Leige-people do owe a most chearfull and ready obedience: not only for Conscience Sake, he being Gods Vicegerent over us; But even as the fruit of just gratitude for his most admired conduct of the Government for our Common good, while we have been so formidably involved in Successive and almost inextricable dangers.

I do rejoice with you in those signall expresses, you and your City have shewn, both of Loyalty toward your Prince, and of Love to the Church of God: And do beseeth Almighty God that you may yet encrease therein more and more. But forasmuch as the seeds of severall great Evills, and very Pernicious both to Church, and State, have grown up here (as the envious mans Tares, where better Seed had been sown) I do pray you, that I may, by these sew lines, leave this as my last sense, to them who have been thus drawn aside into the snare of the evill one: It is now no time either to flatter with Softness, or to chide with Passion (Moses himself might not speak unadvisedly with his lips, how froward soever the People were at the waters of Strife) I do pity them with all my heart, and do wish as well to their Persons and Souls as I do to my self and my own everlasting concerns. But poor men, I fear they have scarce throughly considered the sad rise, and History of their present diffents from this Church. With what indecent virulencies these Feudes began at Frankfort.

to the open offence of the Magistracy there, as a fed Owen of what would, and did afrequent to that life white what bitter contempt of their Sovereign, and Christian authority they provided Secretly to addennine, and openly to threaten the Government in Q. Elizabeth and K. James he Reign. With what male-contentedness (as the Lepros) that Cleaved of old to the walls of the houle) they had leavened the body of the People in the Reign of K. Charles the First of blessed memory: till they had inforced their high pre-tences of Religion to bring forth that bloody Monster of Rebellion. I do pray them for the love of God, and as ever they tender the true wellfare of this Church and State: that they would no longer continue fighters against God, but return to the Bishop and Shephires against God, but return to the Bishop and Shephires against God.

they would no longer continue fighters against God, has return to the Bishop and Shephart of the internal and the property of the internal and the property of the property of

7an.26, Samuel-Cofsman, Dean of Briffel,

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Old M' DOD's Sayings. 816.m. 217

Othing can hurt us but Sin; and that shall not hurt us, if we can repent of it. And nothing can do us good but the Love and Favour of God in Christ; and that we shall have if we seek it. II. No man is in a fad condition, but he that hath a hard

heart, and cannot pray.

III. So much Sin, so much Sorrow; so much Holiness, so much Happiness. IV. Make thy Sin thy greatest Sorrow; so shall thy Sorrow never hurt thee.

Make Jefus Christ thy greatest Joy, so shalt thou never want Joy. V. A man that hath the Spirit of Prayer, hath more than if he had all the

World.

VI. Two things he commended to a Married Couple, Cares and Strifes: For the first, Let your Cares be, Which shall please God most : For your Strifes, let them be, which shall love one another best: So will your Cares and Strifes be to

purpole; so will all needless Cares and Strifes vanish.

VI. If you be in a Married Estate know and believe it, Though you might have had a better or richer Wife or Husband, yet sure enough you could never have had a fitter, Because it was so appointed by God in Heaven, before it could be accomplished here on Earth; and therefore, though mutual Love be not performed to thee, yet do thou thy part in obedience to God, and thou shalt be sure to have comfort in the end, though God exercise thee with Chastisements for a time.

VIII. There can no Afflictions and Mileries befall us, but by Gods appointment; and cannot hurt us, but must needs do us good, if we be Gods Children. But first, Be fure you mix not fin with them, for that only makes them bitter. Secondly, Look not at the Rod, but at him that Imiteth; for that caufeth fret-

ting and fainting both.

IX. If that defireft to be affured thy Sins be forgiven thee, Labour to forgive Injuries and Offences done unto thee, according to that in Mat. 6, 14, 15. Four things consider to this end; 1. Christs Example, who forgave and prayed for his Enemics. 2. Christs Command, When ye pray, forgive, if ye bave ought against any man. 3. Christs Promise, If ye forgive, ye fall be forgiven. 4. Christs Threatning, If ye forgive not, ye shall not be forgiven.

X. In all Mileries and Diftreffes, 'tis best wisdom to go to that Friend that is most near, most willing, and most able to help; such a Friend is God.

XI. He would often fay, He had no reason to complain of his Crosses, being they were but the bitter fruit of his Sins.

XII. Where Sins lye heavy, Croffes lye light: and contrary, Where Croffes

lye heavy, Sins lye light. XIII. Either Prayer will make a man give over finning, or Sin will make a

man give over praying.

XIV. Four things we may learn from Children. 1. They take no unnecessary care. 2. They fleep without malice. 3. They are content with their condition. 4. They are humble; the child of a King will play with the child of a Beggar.

XV. There is no Affliction fo small, but we should fink under it, if God upheld

not; and there is no Sin so great, but we should commit it, if God restrained

XVI. If we be railed on, or reviled, or injuriously dealt withall by friend or foe, we should be more troubled for the sin against God, than for the offence done to our selves.

XVII. A Godly man is like a Sheep, every place is the better for him where he comes. A wicked Man is like a Goat, every place is the worse for him; He leaves a stinking favour behind him.

XVIII. Sanctified Afflictions are spiritual Promotions, and are far better for a Christian, than all the Silver and Gold in the world; being that the tryal of our Faith is much more precious than of Gold that perisheth, I Pet. 1.6.

XIX. Directions for the Lords day. Make the Sabbath the Market-day for thy Soul. Lose not one hour, but be either Praying, Conferring, or Meditating; think not they own thoughts; let every day have its duties; turn the Sermon heard, yet I will love and fear my God. into matter of Prayer: Instruction into Petition, Reproof into Contession, Consolation into Thanksgiving: Think much of the Sermon heard, and make

fomething of it all the week long XX. Directions for every day. First, For morning. Every morning presuppose, 1. I must dye. 2. I may dye ere night. 3. Whither will my Soul go, to Heaven or to Hell? Secondly, For Night. Every Night ask thy Soul these Questions. 1. Have I twice this day humbled my felf before God in private? 2. How did I pray? in Faith and Love? 3. What have my thoughts been this day? 4. What have I been in my place and calling? 5. What have I been in company? Did I speak of good things? or did I hear, and with Mary lay up? 6. If God with the morning renewed Mercies, was I thankful? 7. If the day afforded me matter of forrow, did I fret? or did I lye in the dust before God? 8. When you have done, where you have been failing, confess it with forrow; the less work you will have to do when death comes. Thus every night reckon right with thy God. This hath been my daily course, and shall be my practice till I dye.

XXI. What we win by Prayer, we shall wear with comfort.

XXII. There is a twofold Affurance: 1. A Sun-shine. 2. A Moon-shine Affurance. The first is that full Allurance in Heb. 10. 22. The Moon-initie is that of the Word, to the which we do well that we take beed, 1 Theff.1.5. 2 Pet. 1.18. The first is given but to few, and that but seldom; and that either upon some great duty to be performed, or some new condition of life to be entred into, or upon some great Sufferings to be undergone, of which one faith, The bours it comes ir but seldom, and the stay of it is short. The second is that we must trust to, A relying upon the fure Word of God, by the Faith of Adherence, when we want the other, the Spirit of full Affurance.

XXIII. For the comfort of Gods people, he observed out of the 129 Pfalm, That though the wicked were the Plowers of the righteous, and would plow deep, make long furrows, and even plow their hearts out, if they could; yet the righteous Lord that fits in Heaven, laughs at them, and cuts their Cords, and

they then can plow no more.

XXIV. In case of Persecutions, and other Sufferings, Gods people should feriously consider these four things: 1. God wills them and sends them : Now God's will is a perfect Rule of Righteousness, and what God doth, is so well done, that it could not be better done. 2. There is need of them, or else we should not have them. 3. Their number, measure and continuance, is determined by God, they are but for a moment, and last but for a few days, Rev. 2. 10. not too heavy, too many, or too long, as the Devil would have them; nor too few, too short, or too light, as our corrupt Natures would have them. 4. Their end is a weight of Glory, and the Crown that attends them, everlafting, 2 Cor. 4. 17.

XXV. Three things make a man count himself happy here below: 1. To have a good Estate. 2. To have it in a good Place. 3. By good Neighbours. Now these Three, they that die in the Lord, eminently enjoy. 1. Their heavenly Inheritance is Great; Eye bath not feen, nor ear beard the like, 1 Cor. 2.9. 2. 'Tis in a good Place, 2 Cor. 5. 1. Heaven, which is a House made for them, and made by God, and therefore must needs be good. 3. By good Neighbours; God, Christ, the Spirit, Angels, and Saints. Adam had a good Inheritance, and in a good Place; but he had an evil Neighbour of the Devil, that troubled him, and marred all: But there's no ill Neighbours in Heaven.

XXVI. The Passions of God's People do not hinder the success of their Prayers; Elias was a man subject to like Passions as we are, and he prayed, and

was heard, James 5. 17.

XXVII. Three things do concurr to the making up of the Sin against the Holy Ghott. 1. Light in the Mind. 2. Malice in the Heart. 3. The Intenfibleness of the fin. He that fears he hath committed it, hath not committed it.

XXVIII. The reason why many are not wrought upon, that live under powerful Means of Grace, when many that live at a great distance, and come seldom under a powerful Preacher, are wrought upon by it; He used to give by this similitude : As in a Market-Town, the Towns-people matter not to much for Market-wares, as they that live in the Country, they come to buy, and must and will have what they want, what ever they pay for it; whereas they that live in the Town, think they may buy at any time, and so neglect buying at present; and at the last, oftentimes they are disappointed.

XXIX. To perswade us not to return railing for railing, he would say, That

if a Dog barked at a Sheep, a Sheep will not bark at a Dog.

XXX. Four Arguments against immoderate Cares for earthly things, that we might not dishonour or deny God, he observed out of Mat. 6. 1. Tis need-less. 2. Tis Brutish. 3. Tis Bootless. 4. Tis Heathenish. 1. Needless, What need we care, and God too? Vers. 30, 31, 32. Our beavenly Father knows we have need of these things, and he bids us be careful for nothing, but cast our cares on bim who eareth for w. 2. 'Tis Brutish, nay more than Brutish, v. 26. Confiifider the fowls of the air, and ravens that he feeds, they toyl not. 3. It is Bootless, and to no purpose: v. 27. Which of you by taking thought, can add one cubit to his flature, or peny to bis eftate? 4. It is Heathenilh; After all thefe things the Gen-

tiles feek, v. 32. XXXI. Many in the world take their Saintship upon trust, and trade in the duties of Religion, with the credit they have gained from others Opinions: They believe themselves to be Christians, because others hope them to be such; and so zealously trade in duties that lie outmost, to keep their Credit; but never look

for a stock of solid Grace within; and this undoes many.

XXXII. As we read of daily bread, so of a daily cross, Luk, 9. 23. which we are bid to take, not to make : We need not make Croffes for our felves, as we are too prone to do; but let God make them for us : Crosses being made in Heaven best fit the Saints backs; and we must not lay them down, till they and we lie down together.

XXXIII. It was a notable faying of a holy man, Quench Hell, and burn Heaven,

XXXIV. It is not crying out upon the Devil, nor declaiming against Sin in Prayer or Discourse, but fighting with the Devil, and mortifying our Lusts, that God chiefly looks upon.

XXXV. The empty Professor disappoints Two at once. 1. The World, who feeing his Leaves, expects Fruit, but finds none. 2. Himfelf, who thinks to reach Heaven, but falls short of it.

XXXVI. The only way for a diffressed Soul that cannot fasten on former Comforts, by reason of suture Backslidings, and so questions all his former evidences, is, To renew his Repentance, as if he had never believed.

XXXVII. Some are apt to think, if they are in such a Family, under such a Minister, out of such Temptations, the Devil would not meddle with them as he doth: But such should know, That so long as his old Friend is alive within, He will be knocking at the door without.

XXXVIII. The feeds were fown so deep in the Nature of the Devil, and the Saint, that they will never be rooted out, till the Devil ceale to be Devil, and Sin

to be Sin, and the Saint to be a Saint. XXXIX. The Sinner is the Devil's Miller, always grinding; and the Devil the Hopper, that the Mill may not stand still.

always filling the Hopper, that the Mill may not stand still.

XL. There be some sins that an ignorant person cannot commit; but there

are far more that an ignorant person cannot but commit.

XLI. There be five tyes by which the God of Heaven hath bound himself to be the Saints Lite-Guard against the Powers of Darkness. 1. His relation to them as a Father. 2. His Love to them, in respect as they being the Birth of his Everlafting Council, as partakers of his own Likeness. 3. The price of his Sons Blood, and his Covenant with them. 4. Their Dependance upon him, and Expectation from him, in all their straits. Now the Expediation of the poor shall not perift, Pfal. 9. 18. 5. Chrift's present Employment in Heaven, is to fee all things carried fairly between God and them.

XLII. Brown-bread with the Gospel is good Fare.

Old M' DOD's Sayings.

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NI II. Brown his d with the Coupl is good fire.

d Mr. Dod's Sayings: 816 m 21/*

Or another Posie gathered out of Mr. Do o's Garden.

Eing at Holmby boufe, and invited by an Honourable person to see that then Law; for one might have a great deal of Love for a little, whereas he could be stately house built by Sir Clriftopher Hatton (the Masterpiece of Erglish have a little Law for a great deal. flately house built by Sir Closhopher Hatton (the Masterpiece of Erglish Architecture in that Age) he desired to be excused, and to si still looking on a Flower in his hand, and gave this reason, For (saith he) in this flower I fee more of God then in all the beautiful buildings in the world.

11. The Souldiers coming to his house in the time of the late Wars, and having ta-ken most of his Linen and Houshold-stuff, bringing them down into the Room where Mr. Dod was set warming him by a fires side, he (in their absence out of the Room in fearthing for more) took a pair of Sheets and clapt them under his Cushion whereon he fare, much pleafing himfelf after their departure, that he had (as he faid) plundered the plunderers, and by a lawful felony faved fo much of his own to himfelf.

III. He always expected troubles, and prepared himself for them; and put this difference betwixt the affliction for which we are prepared, a d others, that the one

are but blows on the harness, and the other are blows on the flesh.

IV. Before he was married he could scarce maintain himself, his living being but fmall, and thereupon he was thinking how he should do to maintain a wife and children; but looking out of his Study window he faw a hen and chickens scratching for their living, and he confidered thus with himfelf, the hen did but live before, and had nothing to spare, and now she had as much with that great family.

V. Upon a time when an affliction was upon him which went to his very heart and under the burthen whereof he wept; yet when he saw that it was the will of God that fo it should be, he said to one whom he loved, I will go and bless God, for a believe

this will be for my good

VI. He was of a weaned disposition from the world himself, and he laboured to wean others. He put this difference between rich and poor Christians, that for poor Christians their Father kept their purse, but the rich Christians keep the purse in their own hands, but it did often fall out, that it is better that the purse is in the Fathers

VII. He use to compare wicked men to the Waves of the Sea, those that were of great estate were great waves, those that were of small estate were small waves, but all

VIII. To a friend of his that was raifed from a mean estate to much worldly greatness, he sent word, that this was but as if he should go out of a Boat into a Barge or Ship, but there ought still to be a serious and godly remembrance, that while we are in this world we are upon the Sea

1X. Speaking of Davids penning Pfalm 51, after his murder and adultery, he put this gloss upon it, that hearty and true repentance shall have cause to praise God for

his pardoning mercy.

X. Having preached out of that Text, [O Woman great is thy faith, be it unto thee even at thou wilt ;] he invited some women to dinner, and told them it was an usual faying, I et a weman have her w.ll, and then fb. will be quiet, now the way for a woman to have her will is to get a firong faith, and pray as the woman did in the Gospel.

XI. Speaking of recreations he said he marvelled what the vocation of some was,

who were fo eager for recreations; and if we should come into an house, and see mamy Phyfick boxes and glaffes, we would conclude fomebody were fick; so when we see Hounds and Hawks, and Cards and Dice, we may fear that there is some fick soul in

XII. He used often to say, That if it were lawful to envy any, he would envy those that turned to God in youth, whereby they escaped much sin and sorrow, and were like Jacob, that stole away the blessing betimes.

XIII. Some riotous Gentlemen coming to the Table of Sir Anthony Cope in Han-w. II, were starved in the middest of a feast, because refraining from swearing (meat and drink to them) in the presence of Mr. Dod: of these one after dinner ingeniously profest that he thought it had been impossible for him to forbear oaths for such a long time; hereat Mr. Dod (the flame of whole zeal turn u an action fuell) fell into a pertinent and seasonable discourse of what power men have more then they know of themselves to refrain from sin, and how active Gods restraining must have it, and why not 1? Such is most mens Title to Heaven.

XXXVI A godly Minister being in a Consumption came to Albby not far from XXXVI A godly Minister being in a Consumption came to Albby not far from the being in a Consumption came to Albby not far from the being in a Consumption came to Albby not far from the being in a Consumption came to Albby not far from the being in a Consumption came to Albby not far from the being in a Consumption came to Albby not far from the being in a Consumption came to Albby not far from the being in a Consumption came to Albby not far from the being in a Consumption came to Albby not far from the being in a Consumption came to Albby not far from the being in a Consumption came to Albby not far from the being in a Consumption came to Albby not far from the being in a Consumption came to Albby not far from the being the b

XIV. At another time being invited to a great feast, where there were fundry Gentlemen, and some of them began to swear, he stopt them by discoursing of the greatness of that sin, and that he might not burthen their memory, the quoted three chapters, every one the sith, as the 5 of Zach, the 5 of Mat. and the 5 of Jam. and the opened these Scriptures in such fort that they were all hush't, and did not again much refreshed the Minister a little before he went to his heavenly Inheritance.

offend in that kind whilft he was present with them. XV. His Preaching was fo fearching, that fome did suppose that he had informers, and spyes, to tell him of mens actions, because he came so close to them; he answered that the word was fearching, and that if he was shut up in a dark vault where none could come at him, yet allow him but a Bible and a Candle, and he would

Preach as he did.

XVI. He used to say that Afflictions were Gods potions which we might sweeten by Faith and faithful prayer, but we for the most part make them bitter, putting in-

to Gods cup the ill ingredients of our own impatience and unbelief.

they that their ears against what God laid, and they opened their ear to what carn reason, Sat in, and the world said, where they should shut it; but (said he) the Pfal- toffid with new winds and waves. mist was wifer, Pfal. 85.8. he would hear none of them all, I will hear what the Lord will speak.

X. III. He told fome of his friends, that if he was to pass sentence who was a rich man, he would not look into his purse or chest how much Silver or Gold he had laid up, but he would look into his heart what promifes were treasured up there; for we count him rich who is rich in Bonds, and the pleading of the promises in prayer is the fuing of the Bonds.

XIX. He would say that that was well which ended everlastingly well, and that was ill which ended everlastingly ill.

XX. That a man was never undone till he was in Hell.

XXI. Speaking about going to Law his opinion was, that it was better to buy Love

XXII. Being to advise a young man in the choice of a Yoke fellow, he bade him look principally after godlines: men talk of a portion, grace is the best portion: the wise woman buildeth up the house, that is, the godly woman, not the rich. Some use to say, there is a portion and civility, and we will hope for grace; but (saith he) rather mike fure for grace, and hope for riches; there is far greater reason for it; for godliness hath the promises, riches bath none : a son or a daughter of God shall be pro-

XXIII. He was much given to hospitality, and when he had invited a great many, so that h s wife would begin to doubt of her provision when fo many were come in, he would usually say, Better want meat then good company.

XXIV. When he saw a true Christian look sad, he would use that speech which fo-

nadab did to Ammon, Art not thou the Kings fon ?

XXV. He would say to those that com, lained of losses and crosses, that which E-liphaz did to Job, Do the consolations of God seem small to y n ? God hath taken away, your children, your goods, but he hath not taken away himself, nor Christ, nor his Spir t, nor Heaven, nor Eternal life.

XXVI. He advised husbands and wives, that when either of them were in passion, that they should not answer passions with passions, but with compassion.

XXVII. He instructed Christians how they should never have a great affliction nor long, and that was by looking upon things which were not feen, which are eternal,

2 Cor.4.17,11. For what can be great to him that counts the world nothing? and what can be long to him that counts this life but a span?

XXVIII. When his fervan s came to visit him in the morning, he would say, Have you been with God to bless him for your sleep th's night? he might have made your

XXIX. He used to compare rebukes uttered in passion to scalding potions which the Patients could not take down; and his opinion was, that if we would do good to others, we should labour for meekness of wildom, whereby we may be enabled to

use fost words and hard arguments. XXX. In the beginning of the wars, when many good people came to him, being affighted with the Souldiers, he encouraged them using this speech, That if an house was full of rods, what need the child fear when none of them could move without the fathers hand ? and the Lord was a loving Father, and estate, and life, and all were at

XXXI. When afterwards some Souldiers came to his house, and threatened to knock him on the head, he answered with considence, that if they did they should fend him to Heaven where he longed to be; but they could do nothing except God gave

XXXII. When the Souldiers broke open his Chefts and Cupboards, and plundered him of his goods, de faid to a friend of his that he would not do them that honour to be that they had taken ought from him, but it was the Lord, alledging that of fab, no when he was spoiled by the Sabeans and Chaldeans, yet he had been the same and the Lord hat he same and the lord hat

name the infruments, but faid, The Lord bath given, and the Lord bath taken away.

XXXIII. He would fay, he that could answer two Questions well might have comfort in any place or condition, viz. Who an I? and what do I have? Am I a bild of G. d? and am I in my calling and may? He hath given his Angels charge to

keep thee in all thy ways.

XXXIV. He used to say that the knowledge of two things would make one willing to suffer, or to die, viz. What Heaven is. And that it is mine. Yes, faid one, if a man were sure, to whom he answered; Truly Assurance is to be had, and what have we been doing all this while?

XXXV. He used to say, They that hope to go to Heaven (as most do) and have

aufly, to have the help of Mr. Dod's counfels and comforts; He was much opprefled with melancholy, and a little before his death he asked Mr. Dod, What will you fay to me that is going out of the World, and can find no comfort? To whom he

XXXVII Being stricken in years he used to compare him elf unto Sampson when his hair was cut off; Irife, faith he, in the mirning, as Sampson did, and think I will go out as at other times, go, watch, wo'k, study and ride, as when a young man, but alas be quickly found an alteration, and so do I, who must stoop to age, who bath chipt my bair, and taken away my strength.

XXXVIII. In the 63, year of his Age he had a Fever, in which there was little hope of his life; the Phylician seeing some signs of his Recovery, said to him in

the presence of divers friends, Now I bope you will recover ; To whom Mr. Dod an-Gods cup the ill ingredients of our own impatience and unbelief.

XVII. He gave this reason why many of Gods people lived uncomfortably, because found till one that hath been fore meather beaten on the Sea, and conceived that he was rrived at an Haven where he longed to be, that be must go b

XXXIX. He called death the friend of Grace, though it was an enemy to Nature; and whereas the Word, Sacraments and Prayer de only weaken fin, Death

XL. He would often fay in his ficknels, I am not afraid to look death in the face ; I an fay, Death where is thy fing? Death cannot burt me; He spake how Death was a sweet sheep to a Christian, adding, that if Parents should tell little children, who had play'd all the dry, that they must go to bed, they would be ready to ery; but a Labouring-man is glad when night comes that he might go to rest; so wicked men, Death is unwelcome to them; but a Child of God who hath laboured and suffered, is glad when Death was that he might go to rest. Desib comethy that he might rest from his Labours.

Collected by R. T.

Licensed and Entered according to Order.

M. C. Dods Sayings: The state of the s After the content of the state of the s good on the other wards fome Southers came to his houfe, and the event to knowl im or the west, began wered with conf. ence thereighey did they frauld found on me he has been confident on the factor of he has been confident on the has been confiden The art of the state of the sta in hen the Souldiers broke open his Chefts and Copboards, and plundered placeur condition, see, Who and I'l and what had been I Man I a Mil., if entire it of one or fay. There is it were lawful to energy any, he would ency and the system of the extension of the and am I to my calling and may? He hash give this Angels charge to We IV. He wed to for that the knowledge of two things would make one willco littles, or codie, viz. What Heren is ded that it is mine. Yes, fail one, may were thire, to whom he answered; Thuly off man eiter be lasts and which XXXV. He aid to fay, They that hopero go to Heaven (as most to) and have revidence for it, wate like to a man to a palling by some great house and efface. The second of th dilly, This is mine's but being oid to they his tiefe, would fay, Some body ALLY, This is mined but being oil to the whis title, would fay, Some body of ear, and why a tl? Suce as not meas Title to Heaven.

XXAVI A oily affaired being in a Confinence of the work with the large from the bave the new of Mr. I was confide and comforts; He was madi one perfect with melancioty, and a fatle basse in death he asked Mr. I of this will N. Ar enorf er thro. being low set to a great bull, where there were fund for lens would have at new torsance from, he is present by differential of the second states with the second states and the second states are second to the second states and the second states are second states and the second states are second states and the second states are second states as the second states are second states as the second states are second states as the second states and the second states are second states as the second states and the second states are second states and the second states are second states as the second states are second states and the second states are second states as the second states are second states are second states are second states are second states as the second states are secon fastenme to engine and of the World, and english of To about he Senting, interfelori, Alphologue Gi, was but one entitienmed This freedy All has been a some of the cone of the professor bed for the best of the sound to compare the best of the second s care buy, and the over my thought. ingentials it the Projector seeing force by as his Recovery, laid to think in by Lib and singled present businessor abeaton an enterested buse, puring to the day on the all inspections of our own impactance of unbelief the melent evidivers in each, New I sept you will recours: To whom Mr. Dad an-Coords op tree in tragresients er old own unbestelle ende utbeder. XVII. He gave tilts reiden why many only ods people aved uncomfortally beat Suids. It is that her for reasons deater on the Seas, and concern the season they show the come apport of a lead go lines of ened edetices to white each table, Sat many and the control white each table and the control was the control with the control was the control was the control with the control was the control with the control was the control with the control was the control was the control with the control was the cont whited at in the ways latinged today, that be majt to beth while that were be tall d with morning that where. XXXIX. He called death the friend of G ace, though it was an each wor Nature Man, he would not line in this friends, that if he was to pass somence who was a r tad whereas the Word, Sectantents and Prayer de only weilen in Bratin XI. He would often toy in his fickness, I am not of sides look dearbine be face; I te an on who when is by the ? Dearbe cance have me; the food board least form the face of the food of the food of the face of the food of the first bottle of who had to, her he would hook into his beart west promite, were treatured up there; for , the him rich who is rich in R and the pleading of the promites in aways San'd the son day to a digrant to sobel, by no illbe a sky to copy at a Labourge sug-man is glad who apille comer that be wight co to red; to wicked min Dashis me which ended ever littingly ill. nelcone to them; but a Childer God who hish laboured and suffered, is glad when AX. That a min was sever undone till he wasin Hell. M.Y. Speaking shour going to Lawhis opinion was that it was better no luy Desib comerbathat be might rejt from his Labours. Collected by R.T. according to Order Louden Plinted for William Mills Parle Charchyard, near the little North door. 1670.

DONNE'S

Last Will and Testament.

July 21. 1657= 816. m. 21

Video meliora proboque.

A dien mon Droit. Dieu eft mon Croit.



P the Pame of God, Amin. I fobn Donne, by the Mercy of Christ Jefus, being, at this time, in good and perfect understanding, do hereby make My last Will and Testament in manner and form following: First, I give my good and gracious God an Intire Sacrifice of Body and Soul with my most humble Thanks, for that his Bleffed Spirit imprints in me now an affurednels of Salvation of one, and the Refurrection of the other; and for that constant and Cheerful Resolution which the same Spirit Established in me, to live and dye in the same Religion Established in England by the known Law. In Expectation of the Resurrection, I desire that my Body may be buried in he most private manner that may be in the Church-yard of the Parish where I now

live, without the Ceremony of Calling any Officers. And I defire to be carried to my Grave by the ordinary Bearers of the Dead, without troubling any of my Friends, or letting them know of my Death by any means, but by being put into And I defire my Executor to interpret my meaning in this Request, by my Word, and not by his own Diferetion; who peradventure for fashion sake, and apprehending we shall never meet, may think to order things Better for my Credit. (God be thanked) I have not lived by Jugling, therefore I defire to dye and be buried without any: And not having (as I hope) been burdensome to my Friends in my Life, I would not load their shoulders being Dead. I desire and appoint the Right Honourable Jerome, Earl of Portland to be my Executor, hoping that for all his Cares of me, and Kindnesses to me, he will undertake to see this my Will punctually performed; Especially concerning my Burial. To the Most Excellent, Good, Kind, Vertuous, Honorable Lady Portland, I give all the Rest that I have in this Will unbequeathed: And I do not this soolishly (as may at the first sight appear) because My Lord is My Executor; but because I know it will please the Gaiety of her Humour, which ought to be preserved for all their sakes that have the honour and happiness to be known unto her. To the Right Honourable The Lord Newport, I bequeath the Picture of St. Anthony, in a round Frame. To my very good friend Mr. John Harvy, the Picture of the Samaritan, by whose kindness I have been often refreshed. To my good friend Mr. Chr. Gife, Sir Thomas Moor's Head, which upon my Conscience I think was not more Ingenious then his own. And I write this rather as a Commemoration then a Legacy, for I have alwaies made a difference between Kindnesses and Courtesses. To Mr. George Pitt, I give the Picture of my Dutch Fair, which is full of Business, but where there is alwaies room for a Kindness. And I brag of the savours I received from him, because they came not by Chance. To my Cousin Henry Stafford, Son to my kind friend Mr. William Stafford, I give all my Printed Books, which although they are of no great value, yet they may seem proportionable to his youth, and may serve as a Memorial to encline him to be as indulgent to poor Scholars as his Father and Grand-father have been beforehim. And by this means I give not only a Legacy, but entayle it upon other men that descrive their kindness. To my konourable Friend Sir Allen Broderick I give my Cedar Table, to add a fragour to his Excellent Writing. To my kind Friend Mr. Tho. Killigrew, I give all my Dowes, that something may descend upon a Contier that is an Emblem of Kindness and Truth. To my Servant Mary Web, if she be with me at the time of my death, I give all my Linnen that belongs to my personal nse, and Forty Shillings above her Wages, if it does not appear that she hath occasioned my death; which I have often liv'd in fear of, but being alone could never help, although I have often complained of my fad Condition to my nearest Relations, 'twas not fit to trouble others. Mr. Ifaac Walton, I give all my Writings under my Father's hand, which may be of some use to his Son, if he make him a Scholar. To the Reverend Bishop of Chichester, I return that Cabinet that was my Fathers, now in my Dining Room, and all those Papers which are of Authors Analysed by my Father; many of which he hath already received with his Common-Place-Book, which I defire may pass to Mr. Walton's Son, as being more likely to have use for such help, when his age shall require it. These four sides of this small Paper being written by my own hand, I tope be a sufficient Testimony that this is my last Will. And such Trivial things were not fit for a greater Ceremony than own Hand and Scal, for I have lived alwaies without all other Witneffes but my own Confesence, and I hope I have ho ly discharged that. I have in a Paper annexed something at this present; and may do some things hereafter, which presume my most honourable good Lord of Portland will see performed.

FOHN DONNE.

Winesfes Marleburgh. Will, Glascacke.

When I made this Will, I was alone; afterwards I defired my good? the Earl of Marleburgh, and Mr. Glascocke to Witness it. Which Novemb. the 21 1661

70HN DONN

Non curs quid de me Judicet heres. Hor.

्र तीर्वाचन एडज्जूनी हुन है। यह क्षेत्र की किया है। यह क्षेत्र की विकास की किया है। यह उस के किया है। यह उस के अपने की किया की किया है। यह उस के किया होता है किया है। यह उस के किया है। यह की किया है। यह की किया है। यह की the spine the little protection of the section of t retrieve divine and the control of t Constitution of the second of th Malabin sun-in March

Holy and Profitable 9

THA

REVEREND DIVINES

Poctoz Tho. Goodwin. /

Who departed this Life, Feb. 23. 1629.

/E fail to Glory, not in the falt Sea of our Tears, but in the red Sea of Christs precious

A sanctified Heart is better than a silver Tongue.

A Heart full of Graces is better than a Heart full of Notions.

Notional Knowledge, it may make a Mans Head giddy, but it will never make a Mans Heart holy.

The Wheat and the Chaff, they may both grow to-

ner amongst those that are glorified.

Will you pity a Body that is going to the Block; and

will you not pity a Soul that is going to the Pit.

What a fad Visitation is that, where the Black Horse of Death goeth before, and the Red Horse of Wrath followeth after.

A Mans Condition in this Life may be honourable, and yet his State as to another Life may be damnable.

There cannot be a better Being for us, than for us

to be with the best of Beings.

That which makes Heaven so full of Joy, is, that it is above all fear: And that which makes Hell so full of Horror, is, that it is below all hope.

To be a Professor of Piety, and a Practiser of Iniqui-ty is an abomination to the Lord.

Oh! Sin is that Mark at which all the Arrows of

Vengeance are shot.

Were it not for Sin, Death had never had a beginning; and were it not for Death, Sin would never have had an ending.

Oh ! did Sin bring Sorrow into the world, then let

Sorrow carry Sin out of the world.

Let the Cry of your Prayers out-cry the Cry of your

Nothing can quench the fire that Sin hath kindled, but the water which Repentance hath caused.

You that have filled the Book of God with your sins, should fill the Bottle of God with your Tears.

He can never truly relish the sweetness of Gods mercy, who never tasted the bitterness of his own Mifery.

None can promise us better than Christ can, and mone can threaten us worse than Christ can.

Can any Man promise us any thing better than Heaven? Or, Can any Man threaten us with any thing worse than Hell?

Heaven is promised to those that love him, and Hell is to be the Portion of those that hate him.

To live without fear of Death is to dye living, to

labour not to dye, is labour in vain.

Men are afraid to dye in such and such sins, but

not afraid to live in such and such sins.

gether, but they shall not both lie together.

Oh the Hell of horrours and terrors that attend the shall not be a Saint among the those that those Souls, that have their greatest work to do are terrified: And in Heaven there shall not be a Sin-when they come to Die.

Therefore as you would be happy in Death, and everlaftingly bleffed after Death, prepare and fit your

felves for Death.

Did Christ Die for us, that we might live with him: And shall not we desire to Die, and be with him.

A Believers Dying day is his Crowning day.

God protects Men when they are in his way, but not out of his way. Sin is never at a higher flood, than when Grace is at a low Ebb.

Though the Churches Enemies may be Waves to tols her, yet they shall never be Rocks to split her. It is not a time for Sions Sons to be Rejoycing, when

their Mother is Mourning.

When the Churches Adversaries make long Furrowes upon her Back, we should cast in the Seed of

Many instead of sympathiseing with Believers in their Misery, they are censuring of them for their Mi-

True love to Christ can walk on the Water without drowning, and lie on the Fire without burn-

How shall we land at the Haven of Rest, if we are not toffed upon the Sea of Trouble.

A Saint of God lives above the love of Life, and fears not the terror of Death.

None are so welcome to that Spiritual Canaan, as those that swim to it through the Red Sea of their own

Saints are not so much afraid of suffering, as they are of finning; in suffering the offence is done to us, but in finning the offence is done to God.

Holy and Profitable

OF THAT

REVEREND DIVINE

Doctor Tho. Goodwin.

Who departed this Life, Feb. 23, 1600

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but infining the offence is done to God.

Bishop HALLs Sayings CONCERNING

FILLERS,

To prevent Popish and Debauch'd PRINCIPLES.

Olomon would never have fent his Navy for Apes and Peacocks, but yet held Gold and Timber for the building of God's House, and his own, worthy of a whole

three years Voyage.

II. the Travel of Curiofity is that I quarrel at, and those inconveniences which the Parents of young Gentry run themselves into by the affectation of too, early ripenels, that makes them prodigal of their Childrens fafety and hopes; for, that they may be wife betimes, they fend them forth into the World in their Minority both of Age and Judgement, like as fond Mothers use to send forth their Daughters on frosting, early in cold Mornings (though into the midst of a vapourous and soggy Air) and whilst they strive for a Colour lose their Health.

III. Whereas experience gives us, that a weak limb'd Child if he be suffered to use his legs too foon, too much, lames himfelf for ever; not confidering that young Twigs are bowed any way, or that any thing may be written upon a blank.

IV. Thus like careless Oftriches, leave their Eggs in the open Sand for the Sun to hatch, without the fear of any Hoof that may crush them in pieces.

V. Know therefore that nothing is more prejudicial than speed.

VI. Perfection is the Child of Time. VII. These Lap-wings that go from un-der the wing of their Dam with their shell

on their heads, run wild.

L. VIII. Those Blossoms which over-run the Spring, and will be looking forth upon a February Sun, are nipped soon after with an Appril Frost, when they should come to the

affords many Brokers of Villany, which live upon the spoyl of young hopes, whose very Acquaintance is defruction.

 X. For fo far hath Satan's policy prevailed that those parts which are only thought worth our viewing, are most contagious with the most corrupted Air of Popery, not considering the danger of trusting young eyes with the view and censure of Truth or Falshood in Religion.

XI. That Curtizan of Rome, according to her profession setting out her self to sale in the most tempting fashion; here wants no Colours, no Perfumes, no wanton Dreffes,

rich Shrines, garish Altars, &c.

XII. In a word, it hath been the old praise of early rising, that it makes a man more Healthful, Holy, and Rich; whereof the thren. first respects the Body, the second the Soul, the third the Estate; all these fall out contrary in an early Travel.

XIII. Set an empty Pitcher to the fire, it cracks presently, whereas the full will abide | capital.

boyling.

XIV. It was the younger Son in the Gof-, who therefore turns unthrift , because he had got his portion too foon into his hands.

XV. What is young Age fit to look after but Butter-flies, or Birds-nefts?

XVI. We may as justly complain of the Inconvenience of hafte in Marriages and Professions, the one fills the World with beggery, and the other with Ignorance and Imper-

XVII. But let us give our Traveller ma-turity of Age, and let him be as ripe as time can make him; what is the best advantage. his absence can promise? Lay the benefits of Travel in one Scale, the inconveniences in the other, whether soever outweighs, shall fway down the beam of our Judgment.



XVIII. He that yields to run after his appetite and his eye, he shall never know where to rest, he may lay down weary, but never satisfied; for give me the man that hath seen Jud.n's Lanthorn, the Ephesian Diana in the Loure, the Great Vessel at Heydelberg, the Amphitheatre at Nismes, the ruins and half-lettered of the seven Hills, &c.

XIX. And what if Fancy call him to the Stables of the Great Mogol, or to the Library of the Mountain of the Moon?

XX. And why should not the Child thrive as well with the Mothers Milk as with a

XXI. I have known some that have travelled no farther than their one Closet, which could both teach and correct the greatest Traveller.

XXII. A good Book is at once the best Companion, and Guide, and way, and end of our Journey.

XXIII. Necessity drove our Fore-fatherrs out of Doors, and now we may with the more ease and no less profit sit still and enjoy the Labours of them and our Elder Bre-

XXIV. We have heard a Bird in the Cage fing more change of Notes than others have done in the wild liberty of the Woods

XXV. Our Complete Traveller must stake down for his goodly Furniture of his Gentry, a double danger; of Corruption of Religion, and depravation of manners, both

XXVI. And will any man (not desperate) run into an infected house, to risle for a Rich

XXVII. Through many infenfible Declinations do we fall from Vertue 3

XXVIII. And by degrees Popery accounted no ill Religion.
XXIX. How many like unto the Brook Codron, run from Hierufalem through the Vale

Jebosaphat, and end their Course in the dead Sea? XXX. How many have we known ftruck with these Asps, which have dyed sleeping? XXXI. Never any Pharifee was so eager to make a Profelyte, as our late Factors of

XXXII. No man setteth foot upon their Coast, which may not presently sing with the

Pfalmist, They come about me like Bees. XXXIII. Oh that our GOD would enkindle our hearts with the fire of Holy Zeal,

but so much as Satan hath inflam'd theirs with the fire of Fury and Faction. XXXIV. We see the proof of their Importunity at Home: No Bulwarks of Laws, nor Bars of Justice (though made of three Trees) can keep our rebanished Fugitives from

XXXV. How have their Actions said in the Hearing of the World, that since Heaven will not hear them, they will try what Hell can do? What State is not haunted with these all spirits? Not a Ladies Chamber can be free from their shameless Insinuations.

XXXVI. What Gentleman of any note can cross our Seas, whose name is not landed in their Books before-hand. In prevention of his Perfon, whom now arrived, they labour first to temper with the plausible conversation of some smooth Catholick of his own Nation.

XXXVII. But do you think this Do-crour will begin first with the infallibility of his Great Master, or tell him he may as eafily buy off his fins as he may buy Wares in the Market ?

XXXVIII. Or teach him that a man may and must both make and eate his God to his Breakfast? This hard meat is

for fironger maws.

XXXIX. He knows how first to begin with the fpoon, and to offer no-thing to a weak fromach, but discourse

of easie digestion, &c. XL. And that now we are but a ragg

torn from their Coat, &c.

XLI. It is impossible that any wise stranger should be in love with the face of their Church, if he might see her in her own likeness; and therefore they have cunningly maskt one part of it, and painted another; so as those fea-tures of hers which are ugly and offenfive, shall not appear to any but her own

XLII. Some Countries yield more venomous Vipers than others; ours the

XLIII. It is observable, that as our English Papists are commonly more Je-fuitish; so our English Jesuits are more furious than their fellows.

XLIV. Even those of the hottest Cli-mats cannot match them in hery dispo-

XLV. And if this Great Curtizan of the World had not so cunning Pan-dours, I should wonder how she should get any but foolish Customers.

XLVI. Look into their Churches; there their poor ignorant Laity hope to present their best services to God; And yet alas they fay they know not what, they hear they know not what, they do they know not what.

XLVII. Returning empty of all hearty edification, and only full of confused intentions, and are taught to think this facrifice of fools meritorious.

XLVIII. What do they in all they do

but lull piety afleep?

XLIX. In all that belongs to God the work done sufficeth, yea meriteth.

L. If they hear the Beads knack upon each other, that's enough.

LI. In their Melancholick Cells

there you may perhaps find an Hair-Cloth, or an Hurdle, but no true morti-

LII. What Papist was ever heard to Pfalm at home?

LIII. Who ever faw God's day duly kept in any City, Village, or Houshold under the Jurisdiction of Rome?

LIV. Every obscure Holy-day takes the wall of it, and thrusts it into the Channel.

LV. Thus Satan like the Raven first feizes upon the eye of Understanding, and then preys freely upon the other

LVI. We may be bad enough at homes certainly we are the worle for such Neighbours.

FINIS

Bishop HALLs Sayings CONCERNING

I'd prevent Popila and Debuttle

nan del paggy de Fand will be e helve fo A Salonalot, their Health

III. Whereas experience gives us, that a were findly Colle it he se fullered touch year gallet gap disting what was borned to

adjunction has been been all a second and the control of th

MIT. See an empty Fischer to the fire , it Genery, a deady

cross presently, whereasthe toll will able to

pel, who therefore mens unthrift, beche had got his portion too foon into his abnan

NV. What is young Age fit to look and but Danter-But, or Birds-nuis? AVI. We may es publy complain of the Inscripenience of balle in Manieges and Profelhous, the our fills the world with begge-

Will the dear relation made in the specific as a filterial to he had been as with to Dear thing Lard, so torest Verst or Aphilong, the

NIL A good Boys is at once the best Comparison, and tide, and way, and end of

In show our for lathers on of De is, and now no new with the

IV. We have loard a Bird in the Cage ling more clarge of Norte than ethers MAN. Our Complete Lawlitz and thing down for his goodly Lamiture of his danger i of Controllon of Meligion, and degravation of manners, both

del A a relation of the Challe as a contract of the Contract

XXVII. Through many infeafible Declinations do we fell from Vertue; XXVIII. And by degrees Popery excounted no ill Religion.
XXIX: How many like unto the Brook (Now, ten from Filenghim through the Vale the and choir Countin the dead Sun

County have we known figuelt with the Afre, which have deed fleeping? KXXI. Never any Pharmes was to egger to make a trofflyte, as our late factors of the wall of it, and thrulls it line the

XXXII. No man fettrin foot upon their Coat, which may not prefeatly fire with the

To see the other with Ignorance and Impar
NEXTIN OR right our hearts with the factor.

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Note the factor of the factor o XXXIII. Oh that for GOD would enhance with the first with and then preprintly upon the unit

his abelieg can regards? Lay the benefits of tentialne.

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NXXYI. What Continue of my note can croß our Sart, whale mane'rs not barded in their Badas balare-trand. The traversion of the Tolan, when row designificant is sufficient

NEW TIL The she you donk this Das-Sour will be not the wast the infallibles you at this Charle blokers on tall him be-

XXXVIII. Or teach him that a man may and mult both make and cate his Cal to his Reakfult? Thisbard meatis

NXXXX for hoper low and to be-in with the speed, and to offer totidente a work fromuch, but different

M. And that now we are but a rage

Mes wis to be the country an age book to have with the face or their Church . I be night for its A Salary - The transfer the second second nuo raido cabar se se serila de la

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MLV. And if this Creat Comigon cle werd had ner le cuming two urs, I the plate the training of the liberal training to the liberal training to the training training to the training t

clere their left services to Gods And Wa To severy general a APP. L

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Lill vilo ever faw God'sday daly hept in any Chy. Wileya, or Heilauld under the furtherform of flows A. LIV. Livery ob the Hilly they thes

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London, Printed for William Miller at the Gilded Acorn in S. Pant's Church-Yaid, near the little Morth Book, 2007. As which Place with ranged with many Date of Louist & Mischel Date is Ask of Pullament, Proceeding free Coloring, Levels, Coloring Remotes, Browless, Blackers, Bonders, Browless, Browless, Bonders, Browless, Browless, Bonders, Browless, Browless, Bonders, Bonders, Browless, Browless, Browless, Browless, Browless, Browless, Browless, Bonders, Browless, Browle

betore

O disparage Sin, and to incourage Holiness is none of the least Works of a Minister of Christ.

2. The Wicked may drink, roar, and swagger, and fell their precious Souls for a moments joy, and make light of Damnation, but let them know, for all thefe things God will bring them to Judgement, an eternity of intollerable forrows must pay for their shore pleasures.

3. Hence it is that the serious Christian makes it his business to avoid this dreadful misery; let the wicked please themselves in their forrows, he knows ris but a little while, and all will be mended, and their minds changed.

4. He is willing to flay for his happiness and joys, till he come to another World; and he doth not envy the Wicked what they do enjoy, let them make the belt of it.

5. The unfeen world, which most forget, is always in the Christians eye, and if he may but live happily there, he patieth not if he run through reproaches, injuries, and a thousand Deaths, to that glorious and endles, Life.

6. This is the grand Reason of the Christians patience; this makes him judge it no folly, but the greatest wisdom to keep the Commandements of God,

and the Faith of Jesus.

7. Those which live like Devils, are not like to dye like Saints, that count all their time loft, they do him no service in, which make a jest of Damning, and are as merry within a step of Hell, as if it and a Tavern were alike.

8. And yet how well are wicked men pleased and contented with their own condition, and laugh at the Godly, as if it were a dangerous and mad thing to go to Heaven, and the truest happiness to be milerable for ever?

9. The Devil himself may as well expect to shake off his chains, and be restored to his lost glory, as they: O be not deceived, as you fow fo you must reap.

10. God gives this world oftentimes to his greatest Enemies; he gives glory in another World to none but his Friends and Children.

11. Nay, let me speak it freely, they which gain this World with their negligence of Heaven, shall at their death lose both.

12. Many that would be counted wife, drive a great Trade for that which is next to nothing, and that lay in no better provisions than gravel, clay, or dung, when they are bound for eternity.

13. They think they make a very wife bargain, when they fell their Conscience, God, and Heaven, for a

little of that which some call riches.

14. O that I could but bring down the price of subluary things, and raise the things of that other World, to their true worth.

15. Think not meanly of Holinels, it's the most excellent thing, it is the greatest Riches, and man's

highest Dignity.

16. He that knows the worth of Christ, and the Nature of his own foul, let him not envy those that swell like bladders upon water for a moment, and God puffs them of, and where are they?

17. How can they look for Heaven when they

dye, that thought it not worth their minding whilst they lived?

18. Whatfoever men pursue below Christ, will yield them but little happiness and comfort in another World.

19. Not every one that wears Christ's Livery shall have his wages.

.20. How many sceming Saints shall gain nothing at Death, but a thorovy knowledge of their own folly?

21. O please not your self with fancies, fickness and death is coming, and then you will know better, the reason of my earnest pleading with you in this

22. He that hath not got more then ever any Hipocrite could attain, or shall, will mils of Heaven.

23. The best of God's Children are most suspicious of themselves, and afraid of their own deceitful hearts; and their great request is, that God would deliver them from mistakes in matters of everlasting consequence.

24. It's a commonthing for VVicked mento carry their falle peace along with them to the grave.

25. Hove many thoulands are there that dye like Lambs, that are but Syvine, and have the Devils brand upon their fore-heads?

25. Many are caried very quietly to Hell, and fear nothing till they feel, and are not brought to their lences, till unspeakable horror and anguish doth it.

27. It hath nor a little puzled some, as well as David, to see the wicked dye quietly, and the godly to have a strange death; but God will shortly resolve

28. That foul which hath feen the death of Sin, is a person fit for death:

29. That Man is like to be a gainer by Death, vvho contemns earth, and makes heaven his choice.

30. He that counts nothing worth the having, except Christ, and for Christ, cannot be milerable, when he is lodged fafe in his imbraces.

31. God is oftentimes better, but never vvorse than his voord: the running Christian shall at last obtain the prize, and the croven he fights for he shall vvear.

32. VVhat though the Vessel be tost and broke? it shall come lafe vvithits rich Lading, to the defired Harbour.

33. O you foolish vvorld, condemn not these spiritual vvise Merchants, till you knovy what their returns are, when their burden is delivered.

34. He that is willing to dye for Christ, shall live as long as Christ lives, in happiness and rest.

35. Those souls are out of gun-shot, that are instrumental for the shaking the Kingdom of Satan, and vveakning the interest of Hell in the vvorld.

36. VVho vvould not be a Christian in good earnest? sure none but a mad-man or a fool.

37. The highest vvorldlings are below the mean est and lovvest child of God.

38. Christianity is a clear demonstration of invisibles, vvitness the many earnests of their Profession, vvhat vvarm refreshing Rays of Divine love break in upon their fouls, vvhat joy, vvhat experiments, and bleffed intercourses have past betweixt God and fuch fouls, the fire hath burnt, and of a sudden the foul hath, e're it was aware been carried above the vvorld.

The same

39. The Spirit of truth will not witness to lye, neither will goodness it self, put a chear upon poor creatures.

40. Balaam's wish may throughly convince finners, that Holinels is no Madnels, Piety no Fancy,

and Religion no Delution. 41. I am persovaded that all the Reprobates in Hell, will one day justifie the children of God, for their seriousness, and wish a thousand times, that

they had had their Scornes; losses, and torments. Judges, an Ifraelite indeed, is a person of true worth, and without controversie, his estate is, and shall be comfortable, bleffed, and glorious.

43. O Christian, as long as God is true, you shall not be deceived, as long as he is happy, you shall not be miserable, you are well enough, go on resolutely, tis but yet a little while, and you shall see all this, and more than this a thousand times.

44. Death will thortly rare off Josbua's rags, and present him before the Lord, without spot or wrin-

45. Sin indeed accompanies the wicked to another World, he rests from his pleasures, and his wicked works follow him.

46. But it is far otherwise with the godly, sin was his burden, and death shall unload him:
47. Sin shall be confined to Hell, Heaven enter-

tains no such desormity.

48. This Tyrant thall no more inflave any of Christs Subjects.

49. The house of Saul, and the house of David shall no longer contendathat sad conflict between the flesh and the Spirit, shall then be determined by a full

50. Death feet the Soul out of the Devils reach. 51. This Angel hath nothing to do in Heaven, this

Serpent shall not come into the higher Paradife, nor Satan creep into this Eden.

52. O happy day, when will it come when the Devil shall be as unlike to tempt, as our hearts to close?

53. When we are got once late to reft, the Devil shall as easily shake God's throne, as our happinels. 54. Death turns the key, and bolts and bars this

enemy out; then, O then thou shalt see this Pharcob cast dead on the shore.

55. Christian, expect not as long as any of that Cainish generatian breath, that thou shouldst be long fecure.

56. What though the world speak great words? thou shalt e're long ride in state to glory, and then let them do their worst.

57. VVhen thou art in Heaven, they may curse and encrease their own misery, but they shall not in the least diminish thy tranquility.

58. The beauty of this inferiour world will be darkned by the brightness of that light, which Death leads thee into.

59. Death bloves the dust out of our eyes, it plucks off the vail, and sheves us quickly the glory of both VVorlds.

FINIS.

MIDANEWAYS Not long before his. D

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vs. The beauty of this ideriour world will be c'arke ed ay e se erighmels of that light, volich Detri de de l'entre l'over e e duft errof our ejes, cir.

the of the vail, and there is entirely the glow of all of the

816.m 21 THE 5 Last Sayings, or Dying Legacy

Mr. Thomas Flobbs of Malmesbury, Who departed this Life on Thursday, Decemb. 4.1679.

from Tales publickly allowed, is Religion; not allowed, is Superstition Inciration part 1 cupt - face 26

It is with the Mysteries of Religion, as with wholesom Pills for the Sick, which swallow'd whole, have the vertue to Cure; but chew'd, are for the most part east up again without effect.

To say that God hath spoken to a man in a Dream, is no more than to fay, he Dreamt that God spake to him.

To say he hath seen a Vision, or heard a Voice, is to say that

he hath Dreamt between fleeping and waking.

To fay he speaks by Supernatural Inspiration, is to fay he finds an ardent defire to speak, or some strong opinion of himself, for the which he can alledge no natural teason.

In matters of Right or Interest, where Reason is against a man,

a man will be against Reason.

Evil men under pretext that God can do anything, are so bold

as to fay he does every thing that may ferve their turns.

As for Witches, I think not that their Witchcraft is any real power; but yet that they are justly punished, for the false belief they have that they can do such mischief, joyned with a pur-

pose to do it if they could. Lengthan Fart I Cap 2. Juge 7
For Fairies and walking Ghosts, I think that opinion is taught only to keep in credit the use of Exorcisms, Crosses, and Holy-Water, to lay those Spirits which never were raised. A

The best Prophet naturally is the best Guesser; and the best Gueffer, he that is most vers'd and studied in the matters he WhatGever we imagine, is Finite: therefore there is no Idea

or conception of any thing we call Infinite. delto fuge!

When we believe another man's Revelation, not from the Reason of the thing reveal'd, but from the Authority and good opinion of him to whom it was fo revealed, then is the Speaker or Enthuliast the only object of our Faith, and the Honour done in believing, is done to him only, and no him that revealed it: So on the contrary, if Livy fays the Gods once made a Cow speak, and we believe it not; herein we distrust not God,

Thire is no greater Argument of Madness, than the arrogating to ones felf Inspiration: for if some man in Bedlam, after he had made a long sober discourse, should at last tell you he was God the Father, I think you need expect no further Argument for his Madnels.

He that believes a thing, only because it may be so; may as all doubt of it, because it may be otherwise.

Accertainty of Error in any part of a thing, implies a possible.

Error in the whole.

it in intellectu, quod non fuit prius in sensu.

e excommunicates a Kingdom, he may rather be unicate himself; the Pope being the only lose

no other than mad-men, fro

Ear of Power invisible feign'd by the mind, or imagined | themselves by the Fire, and being brought to warm himself by the same, may easily conceive there is somewhat there which men call fire, and is the cause of the heat he teels, but can have no Idea of it in his Mind, such as they have that see it: So also by the visible things of this World, and their admirable order, a man may conceive there is a cause of them which men call God, and yet not have an Idea or Image of him in his Mind. ditte can 11

No Perlons ought to justly to die for Religion, as those that

get their living by it.

-Quid mibi Curæ erit Transfuga? Senec,

To measure Good or Evil by the Reward or Punishment asfigued by the Laws of our own Countrey, is like little Children, who have no other measure of good or ill but from the correction of their Parents. Secretta, fact I can 11 kmc 50.

The Church is a Mother-in-law to the Laity, but an own

Mother to the Clergy.

That the Popilh Confectation is no other than Conjuration or Incantation: For when their Priests in the Sacrament preten to turn the Bread into Christ's Body, wherein differ they from the Egyptian Conjurers, who are said to have turn'd the Rods into Serpents, and the Water into Bloud? However, if (as in the Sacrament the Bread remain'd Bread Hill) the Rods had also remain'd Rods still, and they had nevertheless faced down the King, contents to his agent and the Rods and the Rods and the Rods are seen to his agent and the Rods and the Rods are seen to his agent and the Rods are seen to King, contrary to his own eye-fight, that they were Screents, what impudent Rogues had these been? that had been both Enchantment and Lying; and so is it in Transubstantiation.

That we might not give too much credit to all pretended Miracles, let us examine the many Impostures wrought by Con-

federacy, wherein we shall find, that there is nothing how impossible soever to be done, that is impossible to be believed: For two men conspiring, one to seem Lame, and the other to cure him with a Charm, will deceive many; but many con spiring, one to seem Lame, another to cure him, and all the rest to bear witness, will deceive more.

rest to bear witness, will deceive more.

In these four things, viz. Opinion of Ghosts, Ignorance of second Causes, Devotion towards what men sear, and taking of things Casual for Prognosticks, consistent the natural Seed of Religion; which by reason of the different Fancies, Passon and Judgements of several men, hath grown up into Cerenomies so different, that those which are used by one man for the most part ridiculous to another.

That Law which is absolutely necessary to Mankind's suture Happiness, ought (if the Law-giver be just) to be generally made known unto all men: No one reveal'd Law was recommade known unto all men: No one reveal'd Law is absolutely necessary to Mankind's suture Happiness.

That the prime Law of Nature in the Soul of Man, is self-orest vacion.

That the prime Law of the Civil Magnitrate, is the only of Rule of Just and Unjust.

Leason are the Leverse of our waking lunging at one and when we are awake, beginning at one and

rom a strain and the and people of the wal in what he is the over the is in the little that the strength of the of processing and the same of the two men concludes, that the present the second the Industrial and the control of the co The stock of the s to the on more to an interest on the in O saled The second of th to the allegations of the commence of the comm Contions of alpha in highly and to eiland or the continuous description of the light of the continuous and the continuous an Service Management

RESOLUTION-TABLE:

CHRISTOPHER JELINGER, A.M.

Which may be fixed on Mens Chamber-Doors for a Memorial.

Containing twelve Gracious Resolutions, for walking in newness of Life, every morning to be taken up, as comprizing the Duty of Man.

Will arise now, and, by the grace of God, seek him whom my soal loveth, in my closet, by private grayer, and even wrefile with him, 25 faceb did, Gen, 31, 24, 2 and not leave him till I have an answer of him? and after that, I will gong with my family in the same duty.

"II. I will read the hely Scriptures likewise, 2 thead woo Chapters a day, one in the moraing, out of the Old Testament, and another out of the New, in the evening, or my family, and spare: and I will mark the chief contents thereof, and turn them into prayer, to help me in praying.

III. I will read the hely Scriptures likewise, 2 thead woo Chapters a day, one in the moraing, out of the Old Testament, and another out of the New, in the evening, or my family, and spare: and I will mark the chief contents thereof, and turn them into prayer, to help me in praying.

III. I will read the hely Scriptures likewise, 2 the chief contents thereof, and turn them into prayer, to help me in praying.

III. I will not not expend the chief contents thereof, and turn them into prayer, to help me in praying.

III. And I will ask far of the chief contents thereof, and turn the into prayer, to help me in praying.

III. I will not not content the chief contents thereof, and turn the into prayer, to help me in praying.

III. I will not not content the chief content in a mark, as a bride with he help the developed the chief the chief lower with my dear Love, the Lord felical Chief.

IV. And became I do dayly break wedlock with him, by breaking his Commandents, I will dayly return again unto him, he inviting me graciously reighteen the chief with min grain and the prayer of the chief thereof thereof the chief thereof thereof the chief thereof thereof the chief thereof the chief thereof thereof the chief

XI. I will moreover examin my self every evening before I go to bed (besides praying, reading, singing, which at that time must be done also, with my family and apart), what evils have I thought, done, and spoken, and what good I have done, that I may bless God for the one, and ask him forgiveness for the other, upon my humble consessions, and deprecations made

have I thought, done, and spoken, and what good I have done, that I may blets God for the one; and ask him forgiveness for the other, upon my humble contentors, and deprecations made to his Heavenly most Sacred Majesty, Loment. 3. 40. Host. 14. 1. Fer. 3. 13.

XII. And I will not rest here neither, but by the help of God, I will labour to be as chast, just, meek, patient under the cross, as possibly I may be; and any other New work that I have not yet done, and God shall command me to do in his Word, and by his Ministers, besides the formentioned, I will labour to do vigorously, constantly, and to his only praise and glory, and in faith, and out of my unseigned love which I hear unto him: and when all is done, I will, by the grace of God, not trust to any of my doings, here being all defiled, and imperfect by reason of sin, I/a. 64. 6. but only and wholly to my dear and only Saviour, and to his blessed merits, for life and salvation: For there is no Salvation in any other, Ad., 12. 21.

I add, But O let these good and gracious resolutions be endeavours also! and as a Merchant, when he is resolved to go to such a City, there to trade, Fam. 4. 30. goeth and doth so, so do you, being so resolved, to live so, to trade so, to walk so; go and do so, through Christ strengthening you, Phil. 4. 13. and my most humble prayer to God for you is and shall be, that he will be your good speed, strengthen, settle, and stabilish you, that you may hold out to the end, 1. Per. 5. 10. Amen, so be it.

Deut. 6. 9, And then Shalt write (these words) upon the posts of thine house, and on thy gates.

THOMAS a KEMPIS De Imit. Christi L. c. 19,

Omni die renovare debemus propositum Nostrum, atque dicere, Adjuva me, Domine Deus, in bono propositio, & Santto servitio tuo: & da mibi nune bodie perfeste incipere, quia nibit est, quod bastennes feci. Et paulo post, Justorum propositum in gratia Dei potius quom in propria sapientia pender, in quo & semper considum, quiequid arripium, In English thus:

Dayly should we renew our Purposes, and say, Help me my God, in this my good purpose, and in thy holy service, and grant that I may now this day begin perfectly; for that which I have done hitherto is worth nothing: And a linite after, The purpose of Just men depends upon Gods grace, on whom they always rely for what soever they take in hand.

I superadd, But rest not here: but read over my whole Spiritual Merchant, in which this is included. Which may be had at the Crane in Pauls Church yard.

The EXAMINATION-TABLE, OF EXAMENCONSCIENTIÆ.

Or, self-Examination, containing twelve Inquiries.

I. What evils have I thought, done, and spoken this day: and what good have I done and received?

II. More particularly: have I not abused mine eyes by wanton looks, my tongue with vain, unprofitable, foolish, or unclean and filthy talking, and jesting, and by causing my angry voice to be heard on high, or by lying, backbiting, slandering, swearing, calling of Names, or speaking evil of others? and have I not polluted my hands with uncleanness, or by taking usery, or by stealing, or some fraudulent dealing, or by smiting therewith wickedly? and have I not been exceeding angry, proud, lustful, worldly, covetous, taking too much care and labour for and about the world? is not my whole Nature vitiated, corrupted, disordered by sin original, so that my heart is even desperately wicked?

III Have I not missent much precious time about and in idle and needless visits, Playing, Carding, or Dicing, or too much sleeping? and when I rode, or did go abroad, by little or never minding God, and his Word, and Heaven in all my journey and going to and fro? and did I not exceed in eating, drinking, and Company-keeping?

IV. Have I not been shamefully brief, cold, dead, formal, customary, and exceedingly carried away with wandring thoughts in all my duties, and especially inprayer? do I not make a second continuous the power shereof?

IV. Have I not been shamefully brief, cold, dead, formal, customary, and exceedingly carried away with wandring thoughts in all my duties, and especially in prayer? do I not make a shew of godlines, denying the power thereof?

V. Have I prayed so esten as I should, at least in the morning and evening solemnly, wrestling with God, and darting forth many ejaculatory prayers upon all occasions, besides joint prayers with my Family? and was I thankful in prayer for the mercies of this day? nay, took I any notice of them?

VI. Did I read Gods holy Word, at least evening and morning time?

VII. What time did I spend this day in meditating on my latter end, Judgment, Heaven and Hell? any or none?

VIII. What mercy did I show this day to any, for Jonathans, I mean, Christs sake? did I succour any by any corporal alms? or did I not cruelly shut up the bowels of compassion against some? did I visit any that needed it, according to my duty?

IX. And what have I been in company? did I reprove, instruct, admonssh? had I any good communications with any of Heaven and Heavenly things? and what have I been in my shouse, place, and calling, and towards my relations, Wife, Husband, Children, Servants, Neighbours, in order to the saving of their precious souls, as more worth than all the world?

X. And if the day did afford matter of forrow, did I fret, or did I lie in dust before the Lord my God?

XI. Have I wrestled against Satan, and stroven against sin to overcome it, and his temptations, and that with success? have I left any sin, prevailed against any temptation, or have I not been shamefully rather foiled and defeated by this and that temptations, and that with success? have I left any sin, prevailed against any temptation, or have I not been shamefully rather foiled and defeated by this and that temptation, as we shall be found guilty.

I add, First, That this same directory may serve also for private Consession, as Passagras, Seneca, Plantares: but poor Barbarous Indians, by the relation of Apalejus, took as account ever

* Serm. de Confc.

thens in this matter of Examination.

Thirdly, I aid, One Delvio, a noted Interpreter of the Scripture, and after him, the Author of the Holy Court, relate both, the Vision of a Wise man, who on a day sought for the Court, or House of Conscience; and it seemed to him, he beheld a City built with goodly Architecture, beautified with sive Gates, which had as many narrow paths, ending in one large way: Upon this way stood a Register, who took the Names of all passegres to record them: Beyond that, he say two Tribunes attended with a great concourse of Common People, who governed the inferiour parts of the City. Above was beheld a Cittadel, wherein a great Princes commanded, who had a Scepter in her hand, and Crown on her head: by her side was a Lady very ancient and venerable, who in one hand held a torch, wherewith she lighted this Princes, and in the other a goad, wherewith she pricked her, if she governed not according to her discretion. The wise man amazed, asked in his heart, what all this meant? and he heard a voice within, which said into him, Behold. Thy self, ere thou art aware, art arrived at the House (or Court) of Conscience, which thou soughtest for. The five gates which thou sawes, are the specific of Conscience, which thou soughtest for. The sive gates which thou sawes, are the specific of all things. The two Tribunes are the two Appetites: the one called the appetite of Concupiscense; the other the appetite of Angersextreamly strings to oppose all things. The two Tribunes are the two Appetites: the one called the appetite of Concupiscense; the other the appetite of Angersextreamly strings to oppose all things. The two Tribunes are the two Appetites: the one called the appetite of Concupiscense; the other the appetite of Angersextreamly strings to oppose all things. The two Tribunes are the two Appetites of the one called the appetite of Concupiscense; the other the appetite of Sons and Seepter, is Reason. The ancient Lady by her side is Conscience. She hath a toroch to thew the good way, and the go

LONDON, Printed for E. Brewster, at the Crane in Pauls Church-yard, 1676.

RESOLUTION-TABLE:

CHRISTOPHERJELINGER, A.M.

Which may be fixed on Mens Chamber-Doors for a Memorial.

c of inimetwelle Gracions Refeliations, for welking in neuroff of Life, every morning to be taken up, as comprining the Duty of them.



Will and down and, by the grace of God, Celchim whom my foul foreth, in my cloke, by private prayer, and even wrefile with him, as Jacob did.

On 32, 24, and not leave him till I have an arriver of hime and a few that I will joyn with my family in the large cury.

If. I will read the half Scriptures blowife, and and two Chapters a cay, one in the menting, out of the Old Tellament, and another out of the New in the If I will read the half Scripting sheaver, artials two Compress acry, one is the maining, out of the Clair comment, and another out or the New, it and evenion, to mylamyly and appare; and I will bur this chief courants described and turn them into prayer, to help me to proving, and every day is my deared ford, as fam required, fig. 37.4. and so it information with him and looking and each of the courant of t

the remote, and faying, Non held inches and lower to remove and med for. 3. 1. and I will even does of poule my felf unto him, in faith, in definite him to return again that not applie to the point him fait for to, according to him no the most and the fait. And I are to the most applied to him by the afficience of my God, Meditore his day and every day on the hair light things, Death, July north, Mayon, Hell 3, and the ven day out right, according to 3 for 1 and when I swake in the morning. There had been and at the head of the one and at the day long, according

VI. And where is my talk hereofore beth been but idle vs in Toolish, or impersioner, I will hereafter, by the power of God, bridle my tongue, Pal. 39. 1. and focts, as my Saviour, of H aven, and the things that appetruin to the Kingdom of God, 20, 1.3, and that, at my table especially. Deut 8, 7.

VI. And by the same power I will keep my felt from every evil way. like the fame holy Earl, say, and like that parabolical Merchant, fell all for the Pearl, for Christ. for it thall never be find that Christ and I parced for an odd groat, I mean one fin or other, allowing my felf in one odd ill-favoured iniquity or other. I will a ske diligent requires, whether there be any in the place, or elfwhere about me, whom I may remember relieve, and firm kinducle too for Jourtanes. I flouid fay. for Christale, like Party, then go at Sin God half given me an ellire to do good with: to lary (if thou hall this worlds goods). I am refolved to cast my bread upon the war, and to provide hy feel hogs which wax not old a tradure in the Harvas, which faileth nor, where no thief approacheth, neither meth corrupteth. Lak 12. 33.

Fire, which to relate the wife, in ing. I and my resident will fall atto. Elner a re and at other times also, yet, always I will firive to be as coher-

Xt. I will a orester enthing my fifferery evening before I go to bed (before preying, reading finging, which her has time must be done also, with my family and apart), what evils even to one, and to be been and too been and what good I way a done, that I may bleft God for the one, and ask him for the other, upon my humble confessions, and deprecations made

goverly most Secret Majesty, Lover 2, 20. 106, 24 1, 40. 3 13.

It will not risk by hearthy the help of God, I will labour to be as cital, jul, meek, prei at under the cross, as possibly I may be; and any other New work that I will to manned me to be being of God, I will labour to do vigorend?, constantly, and to his only practice and the sand in practice and solve which I have under the being all desired when the pract of God, not trust to any or my doings, they being all desired and in practice of God, not trust to any or my doings, they being all desired and in practice of the control of the sand only Savieur, and to his blest of maries, for its and falvation: For there is no salvation than start and only Savieur, and to his blest of maries, for its east of the control of the savieur and only Savieur, and to his blest of maries, for its east of the control of the savieur and only Savieur, and to his blest on the savieur and only Savieur, and to his blest on the savieur and only Savieur, and to his blest on the savieur and savieur a

s sinew our larged es, and foy, Migers to Col. in this my good purpel's and fervice, and grane that may now this To begin perfectly; for that wh ave dere de von beneder de benede der The purpole of Just man depends upon Cods grace, on whom they always rely for what forver they take in in I have raid. But you not here: burrend over my whole Defined Marchage, in which this is included. Which may be had at the Craie in Peuts Church york.

EEXAMINATIONT ABLE, OF EXAMEN CONSCIENTIA.

I with the a latent, done and folion this days and white good have I done and received?

H. More particularly have I not abund mine eyes, y was confected, our tongue with vain, unprofitable, foolish or unclean and Alby talking, and jefting, and by causing my septi M. More pair toularly beyed not abund mine spany was and looks, me tongue with vais, unprofitable, foolish or unclean and flipy talking, and jefting, and by cauling me abund mine, spany with uncleaned my hands with uncleaneds, or by taking on be hard on high, or by I lim, backburing that they have heart and have I not been exceeding eager, proud, luftial, worldly, coverous, taking too much care and lad they can be hard a virie of been and been exceeding angre, proud, luftial, worldly, coverous, taking too much care and lad they are not on whole Natura virie of been paid for any late of the my hard Natura virie of been exceeded by he or bitter, or too man histories and when I took, or did go abroad by little or deverance of a state of a state of a state of the state of a state of a

we'd of goodloefs, denying the power to and a securing and evening and evening with God, and darting forth many ejaculatory prayers upon all occasions, befiles joint with many ejaculatory prayers upon all occasions, befiles joint was being a new test of the day a may took Lawy notice of them? d Iread Gods holy Il and as lead evening and morning state?

What time and I not I this car to meastern on my letter oid, judgment, Hayenend Mell may or more?

Whet time and I not I this car to meastern out by letter oid, judgment, Hayenend Mell may or more?

Whet makey and I though this car to peraphers, I mean, Caralla tade? Aid I factour, by by may corporal alone? or did I not cruelly fine up the bowels et commention a sich feme 2 did I rife any char needed it, actording to my duty?

U. And whe chave I bearin company 2 did I reprove induced, admondations with any of Haven and Havenly things? and what have I beer in my hour, place and calling, and a varida my relations. With Middler, Servants N ighbours, in order to inclaving of their precion fouls, as more worsh than all the world?

X. And if the day did ancer of forrow, did I firs, or sid I lie in dut before the Lord my God?

X. And if the day did ancer of forrow, did I firs, or sid I lie in dut before the Lord my God?

X. And if the course again Sann, and flowen against for onercome it, and his temperation, gut this with facooff? have I less only fin, provailed against any

Legrand, or have I not been a namefully rather had a said at alted by this and that comparing?

J. Mas I carfil to live by fairly, and to be lound in Chairly, ret having mine own righteoughelf, but the righteoughels of God in Chairly Ris day? P. it 5 s.

J. M. Mas I carfil to live by fairly and the private Confesion to be inade upon this extendant lock of the found guillay.

Secondly, I all, Not only the Philosophers have used the Extentination of Confesions, Sewers, Plustered: hur poor Bordurant believes by the relation of Apuleium, took as tecome every evening of the good and cyll they had done tich day; and therefore for firme, bet not Christians, proteding godlinels, come thort of their poor is

The first of the Doctioners and interpreted on him, he beauth Scienting oddly Architecture, beauth of Court, which had as many narrow paths, could be Court, or land of Court with the Court, or land of Court which had as many narrow paths, could be court. Large way: Upon this way hood a H. gifter, who took the Martes of all pallengers to record them: Beyond there, he had two tribunes actended with a great concourse of the Circ. Above was beheld a Cettadel, wherein a great Princels commended, who had a Serger in her hand, and Crown on her bend they have the his princels, and in the other a good, wherewith the pricked her, if the governed not according to her difference, The wife man anazed, asked in his heart, what all this means? and he heard a voice within, which had not not her behold. They like we thou are awares and he heard a voice within, which had not not him. Behold, They like we thou are awares. recording to her difference. The wife man amazed, asked in his heart, what all this means? and he heard a voice which field unso him. Behold. The felle ere then arrived at the Hauf (or Court) of Confeience, which then force in by heave, are the objects of the world, which first such our feelfs, before they gets made head. The Register's Imagination, that a specific corrected by heave, are the confeience of the world, which first such our feelfs, before they get made head. The Register's Imagination, that a specific or a glob, red, or prefered of the two Appendes of the Confeience, the palicies, which make ill work in the intrinse parts of the City. The Princets in the United Appendes and a third apply and the paper and this Confeience. She hath a torch to thew the good to prick thole that wander all which I apply the standard of the Confeience and a this Evanionation here the relief is confeience and the red on the Confeience and a this Evanion here are then or thou or thou or the our wander and the confeience and the reference into it, and the following the this Evanion of Confeience, and the reference into it, eximine thy felf-according to this Evanion. The solution of the Confeience had confeience and the reference into it, eximine thy felf-according to the felf-and the reference had not the four mayer of the felf-and the reference had not the four mayer of the felf-and the remained had not prove the new mayer of the paper of the pape Came may be written by himf. It in the very hear, so with a pen of a Determit, jet, 17, 1. And that he jet fire fire in the forefaid Court of Conscience, and even of thy Conscience in the fire may sie by her. District our all that Junice hart therein written, putting the coint of its pen upon thy cender hear, it being become truly penitently in the even so he it.

1. ON DO N. Printed for E. Breit fire, at the Corne in Parls. Courth-yard, 1576.

Ar. Jenkins's Dying I hough

Who departed this Life on Monday the 19th of this Instant January, in the Prison of Newgate.

will never take away his loving kindness from us. Mercy makes the Sufferings of Gods People to be but notions. It would do one good to be in troubles, and enjoy God in them; to be fick, and lie in his bosom. For Godgives his People a thousand mercies in every trouble, and for every trouble, fo that the holy Soul shall meet with no Wilderness but what shall end in Canaan; shall have no Water, but what shall be turned into Wine; nor Lions Carcass, but what shall become a Hive of Honey, and produce a swarm of mercies. Its True, indeed, Afflictions are oftentimes their Lot and Portion

in his World, and even the Holy Patriark, who had the Name of

Ifrael as a Mark of a Particular Favour from God, had a life altogether made up of Sorrows: Affliction was his Dayly Bread, and his constant Diet-drink; Esau threatens to kill him; Laban, to whom

he flies for refuge, is churlish and deceitful; his eldest Son proved

Inisters, in regard they undertake a Publick Imployment for Christ, must receive a Call from him, that so they may perform their Work to their own Comfort, and the Benefit of others. For altho it be a great shame if those, who are the Ministers and Prophets of the Lord, are not of the number of his People; yet it is a gross Errour to think that all the Lord's People are Ministers and Prophets: Their being the Lord's People, makes them fit to hear, but not to preach; fit Sheep, but not fit Shepherds. For, although they have the fitness of Gifts, yet they are not fit to teach, unless they have a sufficient Call by way of Office and Ministry; and when they have that, he will not fail to pre-ferve and defend them in the Discharge of their Ministerial Work. For Safety evermore accompanies Duty; and if the mercy of God be over all his Works, then it is in a more peculiar manner over all his Workers. Men are never so much in Danger, as when they leave his Work, and their Enemies, when they do them the greatest Hurt, remove them far above the reach of Hurt; So that althouthe Servants of Christ be sick, persecuted, scorned and imprisoned, yet they shall never be unsafe: For tho they may lose their Heads, not one Hair of their Heads shall perish, and God will reward them with fuch a recompence, as will infinitely weigh down all their Work, and all their Woes. For altho he fuffer them to be exposed in this life to many Difficulties and Dangers, yet he will not fail to bring them fafe to Eternal Happiness, where they shall neither offend, nor be offended, and where there shall be neither sin in their Souls, nor a finner in their Society; When Satan shall have no longer any power to folicit, nor they any Inclination to fin, but all their fufferings shall be turned into Triumphs. Oh blessed Condition! To have rest on every side, sulness of Grace, and Persection of Peace! To be for ever freed from all Tears, and be fafely lodg'd in the Bosom, and lock'd up in the Imbraces, of God to Eternity! To be in our Haven, our Centure, our Fathers House! Oh, my Soul, 'tis a Heaven to hope it! What will it then be to have it!

incestuous; His only Daughter was ravished; two of his sons were Marthere rs; and his best beloved Child was given over for murthered: So that his day's, by his own Computation and Confession, were very few and evil. And his Posterity had Afflictions lest them for a Legacy: Eurot, the Wilderness, Canaan, Babylon, &c. were the Stages of Israels Tragedies. And the Spiritual Israel have been in all the Parts and Ages of the World a diffressed and an afflicted Number, as appears by that Book of Martyrs, which we find epitomis'd in the Eleventh of the Hebrews. Affliction is always Gods Touchstone, whereby he trys our Obedience; His Furnace to separate between the Metal, and the Drofs, and purge away the Remainder of their Corruption. The Confideration therefore of Christs coming to Judgment may be to those, who are sufferers for his Name and Interest; Matter of great Comfort and Consolation: Since they will be then cleared from all undue Imputations, and discharg'd from all their Scandals.

Moses, when he was charg'd with Ambition, and taking too much

Great is the heinousness of sin, since it can provoke a God of much Mercy to express much severity. That drop of Gall must needs be bitter that can imbitter a whole Sea of honey, how offensive must sin then be that can provoke a God, to whose Ocean of pity the Sea is but adrop! God doth not Afflict us willingly: He gives Honey naturally, but stings only when he is provoked by us. So that every Sufferer Coines his own Calamities, & there is no Arrow of Judgment Galls down upon us but what was first (in senior) that unwerds by falls down upon us, but what was first (in finning) shot upwards by us; no shower of miseries sent down upon us, but what was First caused by the ascent of the vapours of our sin; Nor any Print of Calamity made on us, but sin is the Print that makes it. What a folly is it then for us in our suffering to be impatient against God, and yet patient with our fin, or to be angry with the Medicine, and yet in love with the disease. Let us justifie God therefore in all our suffer

one shall have praise of God; (1 Cor. 4. 4.) when a Christian is call'da dissembler and Hypocrite, Schismatick, or the like, he may reply, at the Great day the Lord shall shew whether it be so or no. All Slanders and Desamations shall then for ever fall off from the Saints, as Drops of Water do from an Oiled Post, and the Weight of their Glory shall weigh down all their light disgraces; In all the Wants and Losses of the Faithful for Christ in this Life, how great will be their Consolation, since great, shall, be their Reward in will be their Consolation, fince great shall be their Reward in Heaven? Many may be losers for Christ, but none shall be losers by Christ; For the Day of Judgment shall be the Day for the Restitution of all their Comforts. God takes away nothing from us, but what he first gave to us, and what again he will restore: Nay he will restore a thousand-fold more than ever we lost for him. The Thoughts of this great Day should relieve us against the Length of our Troubles, and the flowness of our Deliverance: For altho God asks Day for the rewarding of his Children, yet the greatness of the Recompence, which he will bestow upon them on that great Day,

that infinitely more than countervail, and compensate, for the

upon him, comforted himself with the thoughts of the Morrow

his; So when the Councils of the Heart shall be manifest, every

Num. 16.) To morrow (faith he) shall the Lord shew who are

ings, and condemn our felves.

It should be the Christians chiefest care to obtain from God the choicest mercies. Worldly men are indeed easily put off with the meanest, because their Inquiry is only who will shew them any good. But O Christian! let nothing please or satisfie thee, but the light of Gods Countenance and do thou so receive from God here, as that thou maist be received to God hereafter; defire not Gitts, but Mercies from God not Pibbles but Pearls, and always labour forthat which Godnever bestows but in Love. Luther, when he had a Rich Present sent him, professed with a holy boldness to God, that such things should not serve his turn, and do thou always defire the favour of God rather than outward Felicity. O defire from God that thy Portion may not be in this Life, but that what

Length of their waiting. In al! Obscurity and Contempt, how may the Saints rejoice to confider, that at the great Day, they shall appear with Christ in Glory, and shine, as the Sun, in the Kingdom of their Father? Then every one shall have their due Place allotted to him, the now there be nothing but Disorder and Confusion. The Thoughts of this great Day may comfort the Saints in respect of their greatest Distances: For altho in this World they are often far one from another, both as to Places, Opinions, and Affections, yet then they shall all meet and dwell together in the unity of the Faith of the Son of God It may comfort them also against the Oruelties and Unkindnesses of wicked Men: For altho it be the Lot of the Saints to live, and their Duty to be patient amongst them, in this Vale of Misery, yet they shall then be eternally freed from their Company. never to be troubled with fin, or finners, or forrows more For the Day of Judgment shall be a Day of Redemption (Eph. 4. 30.) Of Refreshment, (Als 3. 9.)

Finally the Thoughts of this Day should support us during our Alfence from Christ, since we shall then meet with our Redeemer, our Spoule and our Head

thou injoyest here, may be a Pledge of better things hereaster.

Those, who have the God of Mercy, for theirs, should not be dismayed with any Misery, how severe and bitter soever it be Blessed are those Tears which so Merciful a Hand wipes off, and happy are those Twigs that are guided by so indulgent a Father, whose severest ways are Mercy and Truth, to those that are in Covenant with him. It he smile 'tis in Mercy, and if he smite 'tis in Mercy. He wounds not to kill, but to cure us, and the wounds of Mercy are better than the imbraces of Anger. Wrath in Prosperity is dreadful, but Mercy makes the deepest Adversity comfortable: For God never afflicts us for his own pleasure, but our

our Spoule and our Head.

Who departed this Life on Would the toth of

who are the Mighton and Prophets of the Lord, are not of the number of his reople; yet it is a gros Errour to this that all the Lord a People are Midifiers and Prophers: Their boung the Line seepole makes them fit to hear, but not to preach; in since, then it Shepherds. For, although they have the fitness of Guld, yet the tre not lit to teach, unless they have a functions Call by way of Or fice and Ministry; and when ricythive that, havid not fail to pre-ferve and delend them in the Dilettings of their Manderial Wales For Saltry everyors accompanies Dury; and in the meter of G of be over all his Works, then it is in a more reach than a court his Workers elements never to inversing transactions of the Workers Workers and the State of Hung. So that although the above the reach of Hung; So that although the Sorvants of Christ to their particularly theories and among back, year, burnels and and among back, year, burnels and back, year, burnels and and back, year, burnels are being back, year, burnels and and and and and and a second and and a second tants of Chrite Le field, produced, fromed and form oued, year, they shall never be unfafe; boy the they may lote the they followed the first like of the core one I air of their I cade hall portils, and God will reward them with fuch a recompence, as will in initely weight down all their Work, and all their Work, and all their Work and the supposed him this life to many D fliculties and Dangel's, yet he will not fall to bring them falo to seemed Mappine law bereath y law lands and the T. nor the offended, and where there thatt-be neither fin in their Soules !! norationer in their Society; When Satan that have no langer any power to folicit, nor they any Inclination to far, but o'lettelir fair fedengs shall be turned into infrancies. On beautiful dendifical To land sell on every fale, fulge's of Grace, and Reaction of Traiting Las be for ever treed from all Tears, and be friely long dinting Borins, and lock'd up in the Imbraces, of God to History I To Lotin out. Haven, our Country, our Fadiers Honde I Ob, try Soul, 'tis' a 11.1ver to hope it! What will it then be to have all the

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Sufferer Coines his own Calabelles & der is not at a line at the following of the first and the following factor with the down upon upon upon the wind factor and the following factor with the following factor and the us fire the west of inferior feat down to a use that was sits fall from the control of the contr

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D'MANTONS LAST SAYINGS.

Many of them taken from him on his Death-Bed, or observed on other Remarkable Occasions;

Tending very much to the Edification of Christians.

N his Sickness, lying under great Pains, he was heard to use this expression. Lord keep me from Dishonouring Thy Name by impatiency; Blessed be God there is nothing of Hell in all this.

2. Restrain and Bridle your Passions in Religious matters, and never contend about Punctilio's.

3. The latter days will be hard times, and yet happy times, miserable in the beginning, but glorious in the Issue, for 'tis the Course of Divine Dispersations after the greatest Distractions to bring forth the greatest harmony.

4. He who Countenances a Fault, is more Guilty than he that Commits it; for there may be frailty in the one, but you cannot excuse the other from Malice.

5. Be ever more tender of your Conscience then of your Reputation.

6. When the Flesh is too much made of, the Soul loses it vigour; and he that is a ddicted to delights, rarely has a Noble Generous and true Christian mind.

7. Pride is nothing but a Pompuous Excrescency of Folly.

8. Provided that people agree in Religi-

of Bashan, Goring and Wounding each other.

9. When a people begin to Innovate, it is an hard matter to keep them within the bounds of any Moderation.

10. Men of Lucians temper, by jesting against received Rites, insensibly lose all sense and awe of Religion, and by Scoffing at False Gods, come the less to Dread the True.

fulnels, in point of Stewardship towards God; who do not imploy their Saperfluities in the Relief of the Poor and Miserable.

of his Enemies, by perfifting in well-doing, and a bad man by reforming his life.

but absolutely abominable in the poor, it renders one a Fool, the other a Brute.

Opinions, and distentipered Spirits occasion distracted times, wars come from our Lusts, Jam. 4. 1.

15. Too many men make Idols of their own conceptions, and love an Opinion, not because 'tis true, but because 'tis theirs.

16. Aman should as carefully avoid an error in Judgement, as a vice in Conversation; for God hateth filthiness of the Spirit, as well as filthine's of the Flesh.

17. Easie credulity and stubborn prejudice, are the two great somenters of Religious differences.

18. The Adversaries of Christianity, have been always those that have least inquired into it's nature.

party of Professors; The Apostle reproves

abose that said, I am of Christ, as well as those that

said, I am of Paul, 1 Cor. 1 13. Those that spake as if Christ were onely Theirs, were accounted a Faction too.

20. We prize a Jewel in a Toads head, how much more should we love grace in brethren, whose blemish is onely some petty diffent.

21. Tis fatalto Religion, when once we cry up Names, and those names beget Parties, for then men look onely to accommodate their own faction, though it be to the hazard of religion, and publique peace.

you relieve those that are in necessity, and by the act gain more than those on whom your Bounties are bestow'd.

23. Rebukes in private Dealings of Friendship should come from us as afflicting as if the fault were our own, and wear rather Mourning than Scorn.

24. He onely Reproves another with faithfulnels, that can suffer himself to be reproved with Thankfulnels.

our actions, that it infects our very Charity; Men will be bountiful fometimes, because they are ambitious, and purchase the shaddow of one vertue with the real loss of another; If at all we fling our bread upon the Waters, we chule not Currents that run all one way from us, but tideing Waters, we do good only to such as may return it.

26. He must be a Fool who sells himself to buy a Garment, how then dare you expose your soul to gratise your body?

27. Never divulge slaunders against any, nor incourage them, but entertain all lessoning di paragings of others with tingling Ears, slow belief, blushes for the defamer as well as the defamed, a dejected countenance, an excusing tongue, or a distassful silence.

28. To limite with the hand is beneath a man, to finite with nhe Tongue beneath a Christian, and yet how often are Christians guilty of both biting and devouring one another, as the Apostle most aptly phrases, Gal. 5, 25.

29. Patient sufferings carry more Majesty with them than carnal replies and defences.

30. Of all men it worst becomes the Emballadors of the Prince of Peace to be men of Violence.

31. Admonitions are not to be counted ac-

32. Some men love to live in the fire, and be always handling the red hot questions of the Age with passion and Acrimony: but alas! this doth no good.

33. Tis very unwarrantable to gain Mento a party before they be gained to God.

34. Arrows of bitter words are no Weapons of our spiritual warfare.

35. The small Rain does most good on the tender Grass, he that speaks to dissenters, should do it with all meekness and kindness, let your arguments be as strong as you can, but be sure let your words be soft. 36. There may be divers colours, but there should be no Rent in the Churches Coat.

37. Tis good to preserve truth, but small distempers need not violent cures, he's a mad man that fires his house to destroy the Mice in it.

38. Paul is every where most zealous against errors, yet none more earest than he to bring Circumsion and Uncircumsion, to a profession of Bro herhood.

39. Strings that are in Tune must not be stirred, others must be set up to them; the disobedient must be brought up to the Wisdom of the Just, not that down to them, for where the Language is pure the Souldier is one, Zep. 3.9.

40. The great occasion of the decay of Piety amongst Professors, is because they spend all the heat and first born of their strength and zeal in contentions about opinions without regard to practise.

41. False Doctrines and bad lives, like Ice and water do mutually beget each other.

42. Those that kindle Coals, and seek to increase the flames of discontent, and Animo-sites amongst the people of God, are Factors for the Devil, who is pictured with a Cloven foot, onely to signific that his work is to cause and continue divisions in the world.

43. God rules the world by the lusts of his enemies, and the Prayers of his Saints, disappointing one, and stirring up and answering the other, accomplishes the designs of provi-

44. Corrupt company is more Infectious than corrupt Air.

45. Conquer Will, and you Conquer Hell; The principal Point in difference between God and Sinners, is whose Will shall stand, his or theirs.

46. There is nothing in the world more dangerous to the publique Welfare either of State or Churches, than p ivate lelf-leek ng.

47. The more low and useless we are in our own Eyes, the sitter we are to be imployed by God, who poureth the Oyl of his Grace into broken Vessels.

48. The Keys of Eternal life are left-denying Graces, Faith and Repentance, by the one we are taught to go out of our selves, by the other to abhor our selves.

49. Restitution as it is a most necessary, so it is one of the most hardest parts of self-denyal, when a covetous heart must be forced to vomit up all it's sweet Morsels again; Unjust gain is like a barbed Arrow, it kills if it stay within the body, and it tears and pulls the Flesh away with it, if it be drawn out.

kind, they usually delude others, and undoe themselves: but above all, a Projector in Learning is one of the most unhappy, and of all Learning none more dangerous than a Projector in Theology; the likeliest peice of Timber, out of which to shape first a Sceptick, and after that an Heretick, and at last an Athiest.

Landon, Printed by A. P. and T. H. for P. Brookshy, arthe Golden Ball, in West Smith field, near the Holpital-Gate; 1677. 24.

WORDS OF PEAC

D. MANTONS LASTSAVINGS.

Many of them taken from him on his Death-Bed, or obleved on other Remarkable Occations; I ending very much to the Edification of Christians.

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6. When the Heave the male made of he Sout loters with the cane addeded to delights, Tareir has a Noble Generalis ind true Christian mind.

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12. A good a may be hance My revented of his Enemies, by peralling in well doing,

and a bad man by remaining his life. but absolutely abominable in the poor, if ren-

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24. Tibles F. Religion, when once we cryup None, and those names being Posies, for heavyes to concluse accomedate their owatachon wought berother was ad of coligion, and publique perce.

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Bountierare bellowil. thip thorn come from usas affecting as if the sa wold reder reswitcher, two man so that ing than Scorn.

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26. He must be a Pool who fells himself to buy a Barment, how then dare you ex: pole your faul to gratiste your body:

27. Nover divilge flaunders against any, nor incourage chem, but entertain all lesconing chanteings of colors with tiagling Bert, How bel el, bleches forthe definier as well as he de uned, a dejected counciance, , वर्ष प्रत्यातिक कि कार्ये के वर्ष विकित्ती मिरिया मिरिया

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29. Parion: I. ffortigs carry mo e Marelly with them bish out all replies and detraces. ge. Di allinen ie weelt become the Ent-Militage of the Prince of Peace to be mouse

ge. Somemen love to live in the live, and be always he tiling the sed not que bens of the Age with parties and Adjanony C burst-last this daming good,

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than corrupt Air. 45, Conquer Will and you Conquer Hells The principal Point in difference between Cod and amners, is whose Will faithfrend, List of their

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o. I never much liked Projectors in any Kid, they usually delude others, and under then Alves ; but Sove all, a Projection in Learning is one of the molt unhappy, and of all raming none more dangerous than-a Projector in Theology; el elikelielt peice of Timber out of which to thap a full a Sceptick, and after that an Herceick, and at last an Achieft.

The Golden Sayings, Sentences and Experiences of

Mr. VAVASOR POWELL: K

With some Choice Sayings and Dying Speeches of that Godly Divine, Mr. 305EPH ALLBINE; Of TAUNTON in SOMERSET-SHIRE.

The Memory of the Just is Bleffed, Pr. 10. 7.

Never, faith he, trusted Christ, but I found him faithful, nor my own heart, but I found it false. Bad times well improved, are far better than good times not Redeem'd,

Shut thy eyes from beholding, thy ears from hearing, and thy heart from entertaining fin.

Learn to know fin, difallow of it, despise it inwardly; and to put it from thee, to fear its return, and to be more estranged towards, it, more watchful to avoid temptations, and wife to shun occasions that lead to it.

The best way to keep from sin, is to set God in his Power, Purity and Glory, still before our eyes: to fear our selves, to keep near to Christ, to Fast and Pray privately; to engage other Saints for our help, to cherish the Holy Spirit, to keep up constant practice of Holiness, to provide contrary means against it; to resolve strongly to withstandit; to eye God's Promises, Commands, and Threatnings; to withstand the first occasions, to reason it off at a distance, to believe it away when it comes near, to avoid all occasions thereof, and to keep on still the Armour.

He that loves not Christ more than his Life, is like to lose Christ, and his Life: But he that loves Christ more than his Life, will be fure to fave and keep both, Mark IC. 39.

Strive greatly to have, and to exercise a good Conscience towards God and Men; commit thy Soul, Life, and Caufe to the Lord; and then expect the worst from Men, and the best of Christ.

A Christian eye should be like the Adamant, turning only to one Point, even

Make haft to do thy Work, (Christian) and God will make hast to give thee

Reading the Scriptures helps Meditation, Meditation Prayer, and Prayer

every good Work. To fee the want of Grace, is much; the worth of Grace, more.

'Tis very hard to behold our own Gifts without Pride, and the Gifts of others (if they excell ours) without Envy.

Sathan works more upon men by flight than by might; avoid therefore his

Cunning, and thou wilt avoid his Cruelty.

Thought of our own death, will tend much to deaden fin. Spend all thy Grace against thy Lust, but none upon it.

Never reckon what thou hast of outward and worldly things, unless it be to praise God for them, or to serve God better with them.

A true Christian is like a Flint-stone, which, though it fall in the Water, yet it retains Fire in it still : so doth he retain his Grace, notwithstanding his

Christians, though disagreeing in Opinion, should agree in Assertion: and though differing in Controversy, should agree in Charity.

It is a very sad condition when men are neither careful to do well, nor to re-

Fear not fire, if fin be not the fuel that maintains it.

The fear of Death is ingrafted in the common nature of all men, but Faith works it out of Christians.

As ground that is rough, and full of Roots, requires more strength and skill in plowing; so old sinners hardned in Sins, will require more skill and power to convince and convert them.

He used to fay, that small fins yielded to, makes way for greater; and one

The hardest Duty in Christianity is, to deny thy felf, and to destroy fin. He that loves not a Reprover, and prifes not his reproof, neither profits thereby, is more his fins than his fouls friend.

The Potion that Christ gives us, is not near so bitter as his Cordial is sweet. When a Christian comes to be as weary of his fins as of his sufferings, God will foon put them to an end.

The more a foul is exercised in Meditation, the less in carnal Temptation. Slothfulness is the Cradle of fin, that the Devil rocks.

Be fure to praise God when thou receivest power against fin and temptation, and thou shalt be sure to find God ready to give you power another time when

A Christian should take heed least God should sue them upon an Action of

Wast, for wasting time, and mispending mercies.

I have had experience of this, that it is better to go to Prayer often, than to be too tedious; and to consider of some especial particular thing to pray for, and be importunate by promises and arguments for them.

That before God raiseth up a Christian to a more spiritual Estate, or causeth him to fuffer; God many times lets him know himselt, by leaving him to some Corruption or Temptation.

He use to say, and that by experience, 7. That Prayer is a special remedy or means to prevent the foul from fin. 2. That ordinary spiritual judgments (as hardness of heart, &c.) go before outward judgments. 3. That 'tis a sad fign (as well as a great sin) to resuse the Lord and his Counsel.

We shall conclude these Sayings, Observations and Experiences of this Worthy Divine Mr. Powel, as it was related by a worthy friend.

That where-ever he was, at home or abroad, he would be still furthering of good things, and improve all opportunities with whom he conversed, were it in his Journey, on upon the Road, to inftill fomething for the good and benefit of their fouls; wherein, as a follower of his Mafter, he was a lively Pattern to the Saints, wherein God bleffed him exceedingly, and made him highly inftrumental to the faving of many a Soul

And that the reading of these Sayings, and Experiences of this good Man may have the same Effects upon thee, is the hearty desire of the Publisher hereof, 7. G.

The Righteous shall be in Everlasting Remembrance, Pl. 112, 6.

Have, faith he, lived a fweet life by the Promises; and I hope, through Grace, can die by a Promise: It is the Promises of God which are everlasting, that will stand by us; nothing but God in them will stead us in the day of Assistion.

I have, faith he, chosen God, and he is become mine, and I know with whom I have trusted my felf, which is enough: he is an unreasonable wretch that cannot be content with a God, though he hath nothing elfe: my interest in

God is all my joy.

His first speeches in the morning would be, now we have one day more, here is one more for God; now let us live well this day, work hard for our

fouls, lay up much treasure in Heaven this day, for we have but a few to live.

O what a glorious day will the day of the Resurrection be! Methinks I see it by Faith. How will the Saints lift up their heads, and rejoyce? And how fadly will the wicked world look then? O come, let us make haft, our Lord will come fhortly, let us prepare.

If we long to be in Heaven, let us haften with our work; for when that is done, away we shall be fetch'd.

O this vain, foolish, dirty world! I wonder how reasonable creatures can so dote upon it! What is in it worth the looking after? I care not to be in it loner than while my Master hath doing or suffering work for me: were that done, farewel to Earth.

He would often fay, Give me a Christian that counts his time more precious

He would fay, I live a voluptuous life; but bleffed be God, it is upon fpi-

ritual dainties, such as the world know not, nor tast of.
He would say, speaking of his Charity; If he was prodigal, is was for God, and not for himfelf, nor fin.

When the week began, he would fay, Another week is now before us, let us spend this week for God.

And in the morning he would fay; Come, now let this day be fpent for God, now let us live this one day well; could we refolve to be more than ordinary circumsped but for one day at a time, and so on, we might live at an

In the day time he would ask people, How did you fet out to day, did you fet out for God? what was your morning thoughts?

Another time he was faying, How necessary a duty it is for a child of God placitly to suit with all Gods dispensations; and that a Christian must not only quietly to fair with all Gods dispensations; and that a Christian must not only quietly submit to God in all his dealings, but ever to be best pleased with what God doth, as knowing that he is infinitly wise, and good: and, O how unbecoming a Christian, to do otherwise! To which one answering, How short we fall, as to that temper: he replied, We have much ground to get yet, but so it must be: but we shall never be well indeed till we come to Heaven.

And another time thus he said; O what an alteration will shortly be made upon us! Now we are the sons of God, but yet it doth not appear (to sight) what we shall he. Did we imagine only that we shall share the Sun in the

what we shall be: Did we imagine only that we should shine as the Sun in the firmament, it were too low a conception of our Blessedness hereaster.

To one that had done well, thus he said, There are two things that we must

specially look to, after well-doing, and the special tast of the love of God:

1. That we grow not proud of it, and so lose all:

2. That we grow not secure, and so give the tempter new advantages.

He hath often been heard to fay, that it was far more difficult to him to give, than to take a reproof; confidering how great Wisdom, Courage, Compassion, Self-denial, &c. is required in order to its right discharge.

Speaking to a friend of his, a young Scholar, departing the University; I know, faith he, that you will labour to excel in Learning, but be fure to excel, as in that, so also, and especially, in Holines, which will render you one of the most useful and amiable creatures in the World: Learning will render you, perchance, acceptable to men, but Piety both to God and men: by that you will shine on earth to the clock thereof, and, perhaps, in some obscure corner of it; but this is an Orient Pearl, which will shine in you in Heaven, and on Earth; both to God, Angels, and Men.

One morning as he was dreffing, he faid, O what a fhout will there be when Christ shall come in his Glory! I hope all here present shall contribute to that

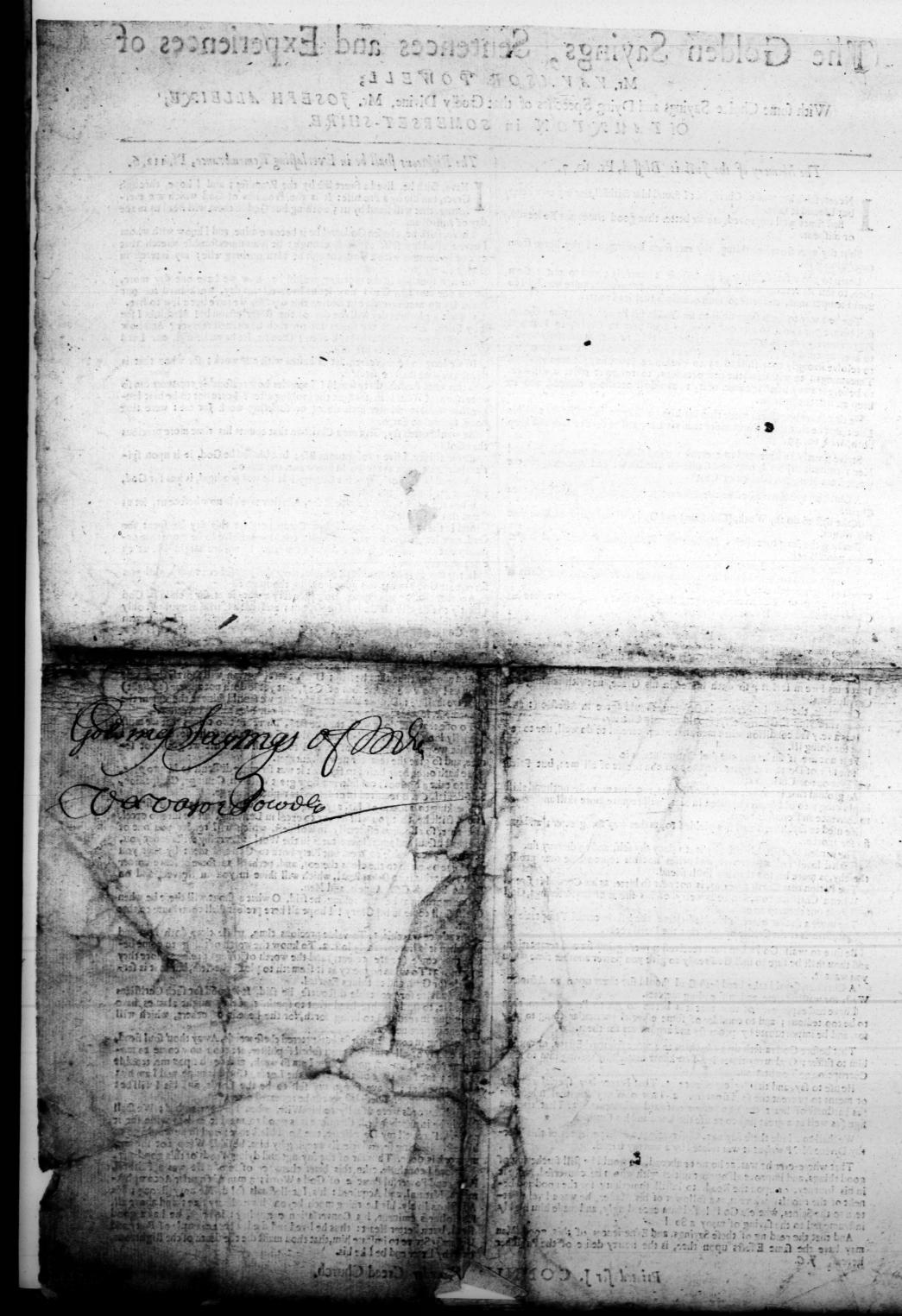
His advice was this, I. To value precious time, while time doth last, and not when it is irrecoverably loft. 2. To know the worth of things to come before they come, (or are prefent;) and the worth of things prefent before they are past. 3. To value no mercy as it seemeth to please the siesh, but as it is serviceble for God, and to things Eternal.

This advice for profitable discourse, he said, It is good for such Christians as need it, to study before-hand what to speak, that they might alwaies have something in readiness to bring forth, for the benefit of others, which will

He being in conflict with Sathan, uttered these words, Away thou foul fiend, thou enemy of all mankind, thou fubtil fophister, art thou now come to molest me? now I am just going, now I am so weak, and death upon me, trouble me not; for I am none of thine, I am the Lords, Christ is mine, and I am his: his by covenant; I have sworn my self to be the Lords, and his I will be: therefore be gone. These last words he repeated often.

His fast words were usually to his Wife, when he went to bed; We shall shortly be in another bed, therefore it is good to mind it, and provide for it apace. Farewell my Dear Heart, the Lord bless thee; and so he would go to

his reft. Hearing feveral friends weeping by him, he faid, Weep not for me my work is done. Thus far of the Sayings and dying Words of this good man Before I conclude, take this brief character of him. He was a Faithful Pigns, and Powerful Preacher of God's Word; a man of fingular Accomplish ments, Natural, and Acquired: his Intellectuals folid, Memory strong; his Affections lively, his Learning much beyond his ordinary fize; and above at his Holine's eminent, his Convertation exemplary; in brief, he had a good Head, but a better Heart: thus he lived and died, a true example of Piety and Holine's. Strive to imitate him, that thou main die the death of the Right that thy latter end be like his.



816: m - 21.

would spare may (if it be his good will) to shew a true Repentance; and amendment of Life for a tring Repentance; and amendment of Life for a time to core; of the, the land please to the trop and to the World Ward Hy Blang for the would mercifully accept of my Death bed Repentance, and perform that Property had been passed for the month of the control of the contr

Earl of Rochester.

ROCHESTER.

My most Honoured Dr. Burnet,

Y Spirits and Body decay so equally together, that I shall write You a a Letter as weak as I am in Person. I begin to value Churchmen above all Men in the World, and You above all the Churchmen I know in it. If God be yet pleased to spare me longer in this World, I hope in Your Conversation to be exalted to that degree of Piety, that the World may see how much I abhor what I so long lov'd, and how much I glory in Repentance in God's Service.

Bestow

fea

Below Four Prayers upon me, That God would kneeme (if upon his good will) to thew a trais linguistice, and amendment of Life for the arm to course of the if the Lard charts to any would merchally noting any Worldly Being and which he would merchally noting from that from the been pleafed to make. The merchally received the property for the Prayers (may be the Dollar) to Allerhaley God, for Thur most obedient and languishing Servers.

ROCHESTER

My most Honen ed Dr. Duthas.

some is spirite and according to the control of the

The two Noble Converts;

K toy OR THE

H of MARLBOROUGH and the Earl of ROCHES

816 m 21 Their Dying Requests and Remonstrance, 1/2

To the ATHEISTS and DEBAUCHEES of this Age.

The Earl of Marlborough's Letter to Sir H. P. a little before the Sea-Fight, in 1665.

SIR,

Believe the goodness of your Nature, and the friend-Thip you have always born me, will receive with kindness the last office of your Friend. I am in ealth enough of Body, and (through the mercy of God Jesus Christ) well disposed in Mind. This I premise, hat you may be satisfied that what I write, proceeds not rom any phantastick terrour of Mind, but from a sober elolution of what concerns my self, and earnest desire do you more good after my Death, than mine Exmple (God of his Mercy pardon the badness of it) in ly life-time may do you harm. I will not speak ought the Vanity of this World; your own Age and Experice will fave that labour: But there is a certain thing goeth up and down the World, called Religion, effed and pretended phantastically, and to purposes enough, which yet by such evil dealing loseth not Being: The great good God hath not left it without itness, more or less, sooner or later, in every Man's om, to direct us in the pursuit of it; and for the avoidof those inextricable disquisitions and entanglements rown frail Reason would perplex us withal, God in infinite Mercy hath given us his Holy Word, in ch, as there are many things hard to be understood, there is enough plain and easy, to quiet our Minds, d direct us concerning our future Being. I confess to I'and you, I have been a great neglecter, and (I fear) piler of it: (God of his infinite Mercy pardon me the eadful Fault.) But when I retired my self from the ile and deceitful Vanity of the World, I found no true mfort in any other resolution, than what I had from nce: I commend from the bottom of my Heart the e to your (Ihope) happy use. Dear Sir H. let e more generous, than to believe we die as the Beafts perish; but with a Christian, Manly, Brave Resolook to what is Eternal. I will not trouble you The only great God, and holy God, Father, and Holy Ghost, direct you to an happy end of ur Life, and send us a joyful Resurrection. So prays, Your true Friend,

of Holland,

MARLBOROUGH.

Book spiled, Fair Warnings to a careless World.

The Earl of Rochester's Remonstrance, Signed with own Hand a little before his Death.

For the benefit of all those whom I may have do into Sin by my Example and Encouragement leave to the World this my last Declarate which I deliver in the presence of the great God, whom I knows the secrets of all Hearts, and before whom I

now appearing to be judged.

That from the bottom of my Soul I detelt and the whole course of my former wicked Life; that I I can never fufficiently admire the goodness of God has given me a true sense of my pernicious Opinion vile Practices, by which I have hitherto lived with Hope, and without God in the World; have be Open Enemy to Jesus Christ, doing the utmost de to the Holy Spirit of Grace. And that the greatest tell ny of my Charity to fuch is, to warn them in the I of God, and as they regard the welfare of their Imn Souls, no more to deny his Being, or his Provide or despise his Goodness; no more to make a m Sin, or contemn the pure and excellent Religio ever bleffed Redeemer, through whose Meri one of the Greatest of Sinners, do yet hope and Forgivenels. Amen.

Declared and sign'd in the Presence of

Anne Rochester. Robert Parsons. 7. ROCHES

Besides which, take one memorable Saying of be Death-Bed. One day at an Atheistical Meeting Person of Quality's, I undertook to manage the and was the principal Disputant against God and and for my performances received the Applante whole Company; upon which my Mind was struck, and I immediately replied thus to my self God! that a Man, that walks upright, that fees derful Works of God, and has the use of his S Reason, should use them to the defying of his But though this was a good beginning towards a version, to find my Conscience touch'd for my! it went off again: nay, all my Life long I h value and reverence for an honest Man, and rality in others. But I had form d an odd Scheligion to my self, which would salve all the Conscience might force upon me; yet I we reconciled to the business of Christianes. reverence for the Golpel of Christ as I

June 19. 1680.

With several other like Expressions. Sermon preached at his Funeral.

THT AO IBOROUGH and the Earl of ROC heir Dying Requests and Rememberance, VIHELST'S and DEBAUCHELS of this Ago The Earl of Rochester's Remembrines of of Mariborough's Letter to own Hand a Lieb Sefore his Death Sin II. P. a little before the Sea-Or the benefit of all those whom I may keep Fight, in 1665. into Sin by my Example and Lincourse leave to the World this my last Dea which I deliver in the presence of the great Col Delieve in goodnest of your Peaule, and the Filand. This you have always born me, will receive with knows the ferrers of all Henre, and before when now appearing to be judged. kindnels the lab office of your Priend. I am in ak' enough of Body, and (through the mercy of God Jelis Chris) well dipolal in Mind. This I premile, That from the bottom of my Soul I dereft and the whole course of my former wicked slife; that I I can never tufficiently admiss the goodness of God has given meatrue leafest my permittous Opinion vile Practices, by which I have hid erro lived un be lead that west I write, proceeds not ou any phanta liek errour of Mind, but from a fober foliation of what concerns my felf, and earned defire the you more good after my Dewh, than mine Ex-Hope, and without God in the World; have bee Open Enemy to Jelius Christ, doing the uranoft de Me (God of his Morey parden the bidnels of it) in life time may do you haten. A will not local: ought be Vanity of this World, your own Age and Experito the Holy Spirit of Grace And durithe greatested. By of my Chariev to luch it, to write than in factor of God, and as they degred the contine of their land cawill lave that labour: But there is a certain thing Soulls, no more to deny his being or this Bard Receip up and down the World, called Religion, side of the particular and particular and to particular anough, which yet by facts out dealing loteth not wing: The great good God-harh norder it without theels, more or less, looner or leser, in every Man's that to direct us in the perfect of it, and for the avoidable of the less and contents of the less and entanglements. one of the Greatest of Sinners, in and Forgivenels. Amen. Destance and Red in the Priface of dwn frail Realon would perplos us withal, God in intinite Mercy hath given us his Holy Word, in the lasthere are many things hard to be underflood, ere is enough plain and easis, to quiet our Minds, used used used things. I confess to day you, I have been a great neglecter, and (I fear) Anne Mechener. . . June 19. 1680. Pront Parland. Defiles which, take one memorable Laging of the Death Bel. One day at an Arteillical Medica Perlon of Quality's, I undertools to manage it. for of it: (God of his latenite Marcy pardon me the and was the principal Different against 66620 and for my performances i eccived the Applant whole Company; upon whick my Min, 44.

Thruck and I immediately regited this same. Sand de ci il Viene de che Wolf Michigan e: Leonard from the bottom of my Heart the to your (Thope) happy use. Dear Sir IL let to be generous, than to believe we die as the Beafts God! that a Man, that walks upright that so derful Works of God, and his the use of his Realon, flould afethem to the defying of hi The bur wish a Christian, Manly, Brave Nelo-But though this was a good beginning toward bole to what is liternal. I will not trouble you resilion, to find my Con cience touch'd for m The only great God, and holy God, Father, it went off again: nay, all my Life long and Holy Gholt, direct you to an happy end of value and reverence for an honelt Man, a of Life, and fendus a joyful Reluce Son. So prays, rality in others. But had formly an odd Sel Your true Friend, gion to my lelf, repich would salve all the mer, near the Conscience might force upon me; yet I was no MARLEORONGH. reconciled to the business of Christianics la4. 1565. reverence for the Goloel of Chill as Lor Sermon preached at his uneral, Mealer, if ic please, may fee more Instances of the like no Book called, Fair Warnings to a carelels World.

Holy and Profitable Sayings 816 m 2

REVEREND DIVINE, M.

Tears from our Eyes, that livers from greater.

Tears from Christ's sight Asset the peculiar wildom of a Christian to and we have neglected them; Blessings, and we have neglected them; Blessings, and we have abused them. Promises and we have abused them.

inegardit is bateful to God, than because it miserable. us hurtful to us.

by the Merit of the Son; so none can come

Beauty, so do thou, O Lord, take away our speaks Supplications.

rit alone can cleanse our hearts from the filth of fin.

8. Show us, Lord, what we are by Nasure; and make us what thouwouldest have us to be by Grace. .

that have to often appeared against God.

God above us to be believed, nor Hell below us to be feared: As if there were never a Soul within us to be faved, or never an Heaven without us to be enjoyed.

11 We acknowledge this Mercy, that Achitophel out of the world. the Lord doth not take us out of this World, he would take the World out of us.

Safety to fear him; our Glory to resemble cerity to love him; and our Felicity to en- 10 s. for Dreffings and Trimmings, Bulls and Towjoy him.

what a wicked Life hath made for

14. Let us die to fin that lves in us, and live to Christ thardied for us.

16. Shall Christ shed his B'ood for those fins that will bring us to Hell. were others, and shall not we shed Tears for those fins that are our own?

committed, that God may repent him of the evils be delivered from fin, when we delight in finning? that he hath threatned.

18. Many Men, in relation to outward things, complain of want; and yet in truth want nothing the knowledge of our deliverance : and then, to but thankful hearts for what they already have.

22. There is no true Zeal to Gods Glory, but it 3. Let, O Lord, the great Change be as are violent, injurious, and infolent, nevertalk of my cross in the things of this Life, for tis a Sign we is joyned with true love to men; therefore let such or overgrievous for the loss of Wife, Child, or

wers it felf by Vapours that arise, so the breathings therefore if the best grief must be moderated, what 5. As none can come unto the Father, but of these Pious Desires, shew that there is a Spring must the other that proceeds from vain sondness, or Grace in the heart.

to the Son, but by the 'pirit of the Father. from the sense of our own wants; and he that is yet are proud, or malicious, we must not take

25. Many Professors will plead Debts and Family Reason, not by Divine Light. 7. As the Blood of Jesus only can free Charitable, or righteous use, though there be enough in describing it, but the poor Man, whose it is, our Souls from the guilt of fin, fo his Spi- for Pleasure and Pride; sure this is one of the worst knows the use of the Ground better, and delights kinds of Sacriledge.

26. No fin will be strained at, if you give way to be coverous, for coverousness is the root of all e-11, 1 Tim. 6. 10.

27. Corrupt and finful man is a proud Creature, proud all over, in speech, in heart, in look, in geoh! how shall we appear before God; some boast of their Will, as the Arminians, some of their Reason, as the Sections, some of their section and Superiors as the Onders, some of that in the first of Peter 2. 15. to do it in meeting and fear; we must not only train for them, but we start in the first of Peter 2. 15. to do it in meeting and fear; we must not bring passion to Gods Cause, nor must our lives give our Tongues to the lye.

Gods Grace, and his own infirmation. Gods Grace, and his own infirmities.

29. How confounded will some be in their reckonings, when God shall call them to account for but we should defire one Mercy more, that those Talents he hath lent them, and Conscience shall witness against the trembling Soul, so much 12. It is our Duty to know God; our and so much thou hast laid out upon thy proud Lust, for strange needless Apparel 20 l. but for poor for it. naked Members of Christ not 20 s. for costly newhim; our Stability to trust him; our Sin- fashioned Lace to l. for food for the hungry not ers, Wigs and Powderings, Toys and Fancies, many a five pound; but for fick, wanting Christians, 13. There is nothing terrible in Death, but scarce so many 5 s. Tell me how wilt thou be able to answer this at the great and general Audir.

30. The bitterest things in Religion are sweet there is a iweetnels in reproofs, when God meets 15. Let us chuse to suffer, rather than in, for with our Corruptions by Corrective afflictions, he we may fuffer without fin, but we cannot fin with- does but whilper to us, that those and those things are dangerous, and that if we cherish them, they

Devotions we do but tempt God, 17. Let us repent us of the evils that we have for which we do not labour: how dare we beg- to

32. There are three main parts of our Salvation:
First, a true knowledge of our Misery: Secondly, the knowledge of our deliverance: and then, to

50. The reason why oftimes mean Christians have more

Spirit; nay, he delivers by trouble, for he fanctifies he is not alhamed to confess the greatest Sins he

drew Blood from Christ's pick Arguments out of his worst Condition to have abused them; Promises and we have dimake him thankful, and if he be thankful, he will strusted them; How unfruitful have we been under the structure of 2. We should always abhor fin, more in bejoyful; and so long as he is joyful, he cannot be Means, how incorrigible under Judgments, and how ungrareful under Mercies.

36. God takes it unkindly if we weep too much, wrought in us, before the great Change come glorifying God as their Father, fince they despise fetch not the Comfort from him, which we should, and impede the happiness of their Brethren.

4 If we cannot make others better, it bout spiritual things, and best shew the frame of the Soul: For, as where there is a Spring, it discowith the other on Gods Mercy in Christ, and the spiritual things and the soul is for the best grief much be received. finful relyance.

6. As we have by our fins taken away our fensible of his own wants, is empty: A poor man Scandal at it; for their hearts were never subdued, they understand supernatural things by Humane

in it more, because it is his own: So it is with the Ministers, that can elaborately speak of Heavenly Truths, yet have no there in them; but the poor Soul that hears them, rejoyceth, and faith, Thefe things are mine.

39. We must not only stand for Truth, but we

40. Partial Obedience, is no Obedience at all 28. Pride turn'd Angels into Devils, Sodom into to fingle out easie things that do not oppose out Ashes, Pharaoh into the Deep, Haman off the Gal- lusts, or are not against reputation, therein some lows, Nebuchadnezzar a Grazing with Beafts, and will do more than they need; but our obedience must be Universal to all Gods Commandments, and that because he commands us.

41. He that fecks us before we lought him, will he re-fule us when we feek after him.

42. Where the Soul delires the forgivenels of Sin, and not grace to lead a new life, that delire is Hypocritical; for, a truc Christian delires power against Sin, a. well as pardon

43. The Sun thines on the Moon and Stars, and they fhine upon the Earth ; fo dorh God fhine in goodne fs up. on us, that we might thine in our intentions of goodness unto others, especially unto them of the Household of Faith.

44. Speech is then only good, when it is better than fi-

45, Conscience is a power of the Soul taking notice and bearing witness of all a Mans Thoughts, Words, and Aclions, and as it finds them either to agree, or not to agree with the rule, it accuses or excuses, absolves or condemns, comforts or terments.

des but whisper to us, that those and those things e dangerous, and that if we cherish them, they ill bring us to Hell.

31. In Prayer our endeavours must second our these much more pleasing is a fruitful Christian to God:

25. Desire Gods presence, and you shall not be denyed it, if you long for it, you shall not be long without it.

47. A fruitful Vine pleaseth the dresser, a fruitful Tree the planter, a fruitful Field the Husbandman; but above all these much more pleasing is a fruitful Christian to God: erore be truttui in every good work.

48. Those that are at peace in their own Consciences, will be peaceable towards others; a busie, contentious, quer-

but thankful hearts for what they already have.

19. A true Christian believes that good works eannot fave him; and yet he believes he can never be faved without good works.

20. Though God do not always deliver his Children out of trouble, yet he delivers from the Ill in trouble, from Dispair in trouble, by supporting the Spirit; nay, he delivers by trouble, for he sanctifies have more deliverance: and then, to live a his answerable.

33. When ever we receive any good to our Souls, than men of greater parts, is because great doubts, they are intengled with Arguments, and fture bringer, as the sender.

34. A sincere Christian blasseth for shame, when the confesseth his Sins to God, Exrag. 6. And yet he is not askamed to confess the greatest Sins he is not askamed to confess the greatest Sins he

Holy and Profitable Sayings OF THAT

REVEREND DIVINE, M.S.

regardit is hateful to God, than beganie it with wee, is hurtful to us.

4. If we other or make or hers hitter, it not make us norfe.

5. As none can come unto the Father, but by the Merit of the Son; lo none can come to the Son, but by the 'pirit of the Pather.

6. As we have by our fine taken a vour Beauty, iddoction, O Lord, takeaway our

7. As the blood of Jelus only can lice our Souls from the guilt of fin, to his Spirit alone can cleanle our hearts from the figh.

8. Show us, Lord, what we are by Ma- 114 (Film 6 10). ture: and make us what thouwouldelt have

as to be by Grain -

The state of the s wen without us to be enroyed.

11 We acknowled a this Mercy, that disland out of the world, the Lord doth i of take us out o this World,

ins that are our own?

De lived without the condition of the lives of the lives of the lives of the lives of the condition of the c

FELL may those Sins draw the trouble to our the Soul, and by lefs troubles de-knows himlelf to be guilty of, Pf. st. ta.

make him chashing, and if he be thinked, he will firated them; How untruitful have we been under

25. Many red of a lil plead Delte and F. with Residue, mostly Divine Light.

27. Cheripe and finful and is a proud Creature, things are mive. orardall over unspecies in heim, in look, in ge- 39. We made not only Rend for Truits but we

the Lord doth rot rike is out o this World, and so when the first them to account for the thould defire one aftercy more, that the first he had been them, and Concience for the would take the World out of ins.

12. It is our Duty to know God; our and to makely the a habilitation for the first thing; our first him; our Glory to retemble them; our first him; our fir

- De mines, we do but tempt God, if we ask that he uptherefore be fruit in every good work

Trans from our Lyes, that levers from process of the Process of Lord, Thou had given us thy Process deep them Blooms Ilongs and we have neglected them; Blooms and we have neglected them; Blooms and we drew Blood from Christ's pick Arguments poet of his worlf Constron to have abused them; Promise and we have di-· 2. We should always ablior fin, more in being is not joyful, he cannot be Meins, how incomigible underly and

how and entered a figure Zed to Gods Glore, but it 2 36. God takes it colledly if we weep too much is joy ned want uniedare comen : theret we let fuch or over grievous for the toly of Wife, Child, or a-3. Let, O Lord, the great Change be is are violent is me violent, nevertally of my cross in the things of this Life, for its a Sign we wrought in us, before the great Change come gloribing God as their Father, fince they despite fouth not the Comfort from him which we should, and incorde the happinets of their Beethreis. They do not do Not. Though nor weeping be for 23. Dor delives me hely if they be exercised a our bird, we mell keep a inchession in that and no of print I things, and belt thew the france of look with one Eye upon our Transpections, and Anould be our special Care that others thould the Soul: For as where there is a Spring, it disco- with the other on Cods Mercy in Claiff, and vers it lell by V points that arile; faithe breathings therefore if the but grick must be moderated, what there for its I diffes, they that there is a spring muit the other that proceeds from vein fondacis, or flufful relyance.

24. Priver is a menting of our desires to God 1 37. When Men understand the Scriptures, and 's mither said a corrown wants; and she that is yet are proud, or malicious, we mult not take diple of his or assents, is empty: A poor itau Scandal as it; for their bears were never libblined. they understand appearing at things by Humane

the state out wie, though there be enough in describing it , but the poor blan, whole it is, It Picular and take, farothis is one of the work knows the use of the Ground better, and delights in it mude becare his his own : Soit is wish the W. Maron on the decired at, if you give way Ministers, that can elaborately fixalt of Heavenly to becoveron for Chrisquels is the rose of alle frents, yer have no there in chem; but the poor Soul that hears them, rejoyceth, and faith, These

oul within us to be laved, or never an Hea- Albes, pl grabbinto the Deep Brown off the G.l. lufts or me not against reputation, therein some lows, Netwhiderszie & Grizing with Beilts, and will damore than they need a bet our obediente dillower out of the world.

Additional State of the world.

29. Name of hounded will fome be in their wife and that become gains us.

out is when God thill call them to account for the that letts as to be to be for girl nine, will he re-

Christ charded for co.

The second control of the c ere others, and thall not a chief to the set our code works and feeded our the e much more please a faithful Christia recent our code and feeded our the e much more please a faithful Christia recent

17. Let us repen user the crils that we have to be billy odo not labour: how dere we begin to the crils that we have to be sometimes of beginning the crist that we have to be sometimes and beginning the crist that we have a state of the crist t 17. Let us repent us et the crits that we have the non-neutral personal and the critis the exilis bedetivered from fin, when we delight in finning? So processes a chere, a bulle, contentious, quare committed, that Cod may repent him of the exilis bedetivered from fin, when we delight in finning? The process is never telt peace from God.

3 C. There are three main parts of our Salvation:
49. The certain, that is the pray not and

that he had threatned.

18. Many Men, in relation to outward things. Fifth a war knowledge of our Mifery: Secondly, set it is the thing to outward things. Fifth a war knowledge of our Mifery: Secondly, set it is the thing to outward things. Fifth a war knowledge of our deliverance and thus, so the alone way elines mean Challiers have need but that there already have the allowed to our the character of the set of our deliverance of the set of the s

London: Printed for D. M. 1678:

With Allowance.

THE LAST WILL

Mr. Henry Stubbs, Deceased, July 7. 1678.

OF

Published at the desire of his Widow Mrs. D. S.

Nowing that I must shortly put off this my earthly Tabernacle, I make my last Will and Testa-

Imprimis, I commend my Soul into the hands of God, wholly trusting in Jesus Christ my dear Lord and Saviour, through his All-sufficient satisfaction, and powerful Mediation, to be accepted, Epb. 1. 6.

Item, I commit my Body to the Earth from whence 'twas taken, in sure and certain hope of a resurrection to Life eternal, building upon that sure word, John 6. 40.

Item, I leave my Fatherless Children to the Lord, who hath promised to be a Father to the Fatherless, Ps. 68.5. And to preserve them alive, Jer. 49.11. Commanding them to keep the way of the Lord, Gen. 18.19.

Item, I exhort my Widow to trust in the Lord, of whose care she hath had no little experience; and therefore should trust in him, Pfal. 9. 10. And I desire her to read often, Jer. 49. 11. Pfal. 68. 5. Heb. 13. 5.

Item, The Congregations to which I have been formerly a Preacher, and that with which I now am by a special hand of Providence, I commend to God, and the word of his Grace, which is able to build them up, and to give them an inheritance amongst all them which are sanctified, Acts 20. 32, beseeching them by the Lord Jesus, That as they have received of me how they ought to walk, and please God; so they would abound more and more, 1 Thes. 4. 1.

Item, And for my Kindred according to the Flesh, my hearts desire and prayer to God for them is, That they may be saved, Rom. 10. 1.

Item, And for all those yet living, and who have seriously and earnestly desired my Prayers; my earnest request to God for them is, That it would please him to do for them all as the matter shall require, 1 Kings 8.59.

Item, And for my Brethren in the Ministry, my Prayer is, That they may take heed to themselves, and to all the Flock over which the Holy Ghost hath made them Overseers, to feed the Church of God which he hath purchased with his own Blood, Acts 20. 28

Item, And for People, my Prayer is, That they may obey them that have the Rule over them, Heb. 13.17.

Item, And for Professors of Religion, my Prayer is, That they may walk worthy of God, unto all well-pleasing, being fruitful in every good work, Col. 1. 10, 11.

Item, And for the King, my Prayer is, That Mercy and Truth may preserve him, Prov. 26. 28. And for Him, and all that are in Authority, my Prayer is, That they may so lead their own Lives, that the people under them may lead quiet and peaceable lives in all godliness and honesty, 1 Tim. 2.2.

Item, And for the whole Land of my Nativity, my humble Prayer to the Lord of all Grace and Mercy is, That the power and purity of the Gospel, together with a Learned and Faithful Ministry to dispense the same, may be continued and preserved therein. 6.

IIIWTT2AI

Mr. Lenry Stubbs, Decealed,

CLEAN WELL WELL A SOLD STORY

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ce et chart a my that has in the hinnings made of heat dark may deather bend to themselves, and to the last confidence the state Charteness had need a country of the confidence of the confiden

er, All of Copie, my indicate, That they may obey them that have the Rule over them, Illing 3337. The they may well received of Coc. Ento all well plots

Lowing And for the King, my Frayeris, That Mercy and Truth may preferve him, Rev. 25, 28. And for im and all the rare in Authority, my Frayeris, That they may so lead their own Liver, that the people and for the many leading diet and nearest less in all goldines and honesty, a Vinc. 2.2.

a Free, And for the whole I and of my Mariviry, my humble Prayer to the Lord of all Others and Mercylis That the purers and the land thinking and the fame, may be cominged and the land of the land o

Holy and Profitable Sayings 816 m 21

REVEREND DIVINE M'T.

Who departed this Life on Tuesday, being the 15th of October, 1678.

HE trueft figns of a real Christian, is his voluntary receiving the Christian shall be faved. the heart unto him, Fer. 30. 21.

their Refuge, when Conscience pinches, Af- Flesh, and the Devil stand in my way, I may flictiction presses, or Death stares them in the rush through them, and all other Oppositions our Conversion, his Mercies are as Apples to face? But how few will chuse him for their in my course thither. Portion and happiness, in the midst of their

outward Prosperity?

Precipice, on which the Walls betwixt two E too, Pfal. 43. 5. ternities; the one of Happiness. the other of Misery. Lord grant me such a measure of thy out of their Religion, we who are Christians Godly Children, which plainly demonstrates Grace and Faith, in my Saviour's sufferings, now had not known what that Name as may over-poise, or weigh my Soul into the meant. first, that so I may avoid the later.

it, and none that have it not, can tell how to that Impiety at their Deaths. prise, [to be born under the Ministry of the

5. Gospel Opportunities are heavenly Opportunities, and we never see so much of God, as when we behold him in that DivineLooking-

6. The bleffed Jesus, by the bright Example of his holy Life, has left us so perfect a Pattern of Piety, that he will be found without know not when that hour may come. excuse at the last Day, who does not indeavour to imitate him.

7. There are few Men Atheists, but many which attends it. that would be for It is not their Belief but their Guilt, that would perswade them there is live with care. no God: so that though for a while they may brazen out a vicious Conversation, yet when careful Circumspection about the Duties of serious performance of his Religious Duties, Death comes, it always awakes them to an ac- Religion is the way to Christ. knowledgment of a Deity.

8. It is no wonder that the Carnal Man favoureth not the things which are spiritual, because he is not spiritually inclin'd, nor (with out the benefit of Regeneration,) indeed can

lo be.

9. There is no Man so religious, but he may be more religious: Lord let me not esteem my felf by what I do for thee, but by what I do that is, takes pains with them, and will ranot do for thee; that so if my poor performan- ther venture a whipping than omit them. ces should at any time raile me, my omissions weakness.

10. Since Heaven is even our greatest expectation of happiness, we ought to indeavour to make fure of it, even at this very Juncture, whilst it is called to day; for when hear him. The Prayer of the upright is his de- found all my indeavours towards an assurance the night of old-age, with its train of Diftem- light. pers, comes, we shall be unfit for such an un-

11. Did all Men know the Calms, and hap-ness of a pious Life, there's no Man would

be irreligious.

Lord Jesus into his heart, Acts 11. 13. The Life of Man is a continual War-23 and the total Refignation of fare, and the Prize we struggle for is Heaven: Lord give me fuch a Portion of thy Grace, and 2. How many would fain have Christ for Faith in Christ, that though the World, the not holy he is certainly miserable.

at the spiritual Man, but let him remember 3. The Life of Man is a narrow Bridge, or the other will have his time of Laughter

16. There are none who contemn Religion draw him into a continued commission of Sin. 4. It is a Prerogative which few that have in their Life time, but would willingly retract

17. It is a fad thing to be religious too late; be let in.

18. As certainly as every natural Man has a time to die, so surely has every spiritual Man a season appointed him for his Conversion: Lord grant that we may all of us still be stand-

20. He who would dye with case, must with the blessed in Heaven hereaster.

21. As Christ is the way to Heaven, so a

Sign the Lord measures our Integrity, 1 King.

23. But the Hypocrite is quite another Man, like a lazie Scholar in a hard Chapter, he skips hereafter unditurbedly enjoy. over the Duties, and makes nothing of them; whereas the well-raught Scholar ipells them,

24. He who lives without fin, shall dye quity wll be miserable in the end, Prov. 15.8.

cere Prayers are to God: The boly Man de the green Tree, what must the dry expect? lights to pray, and the holy God delights to

gar, and the sensible crys of him that is half that inward contentment which now I would ry'd. fo with God there is a far greater dif- not part with for ten thousand worlds. difference between the heartless Prayers of a

12. It is not the almost, but altogether superstitious Hypocrite, compar'd with his. who out of an humble sense of his own wants prays for nothing but what he really defires, and with a stedfast Faith hopes he shall obtain.

27. Let a man be never so happy, if he be

28. God Amighty uses various means for invite us, and his Afflictions as Scourges to drive 14. The carnal Man may flout, and scoff us to Eternal happiness. Lord grant that we may be tempted to run to thee by the one, and affrighted from every thing that is contrary to thee by the other.

> that it is not his Opinion but his habituated Practices, which contrary to his Judgment

30. It is to the no small glory of God and his Gospel, that the greatest Sinners, when sensible of their approaching end, become the greatto have their Lamps to fill, when they should est Penitents. So sluggish is the inconsiderate Natural man, that nothing but Death can rouse him from his Bed of fin, and nothing but the immediate thoughts of Judgment put him in mind of eternal Flames.

31. Heaven is a Jewel which we must by ing on our Guard, fince like that of Death we no means complement withall, we must not only bid for it, but buy it, and that at any rate, 19. There is scarcely any thing so sure as though it cost us our lives; for who would Death, unless it be that certain Judgment not willingly fry in temporal flames on earth, on condition he should enjoy eternal felicity

32. Ah! the sweet satisfaction and incomparable content a poor Christian enjoys in the there's nothing on Earth can parallel it; no-22. He who truly loves God, will love those thing under the Sun be likened to it, nor any Duties also God requires of him; and by this thing on this side Heaven retembles it. It is a tafte of God, and earnest of Heaven; or a fymptom of that bleffed fatisfaction which lancified fouls, and none other, shall for ever

33. In your publick Devotion beware of a prejudiced Spirit against your Teacher, if you once distaste his Person, you can never rellish his Doctrine. The best of Ministers are liable to prejudice, even that Palmoni Hamadabber, may reduce me to an acknowledgment of my without forrow; but he that delights in ini- Dan. 8.13. Christ himself was cavelled at, Is not this the Carpenter? and can there any good 25. No Musick is so sweet to Men, as sin- thing come out of Nazareth? If this did befall

34. In the whole Progress of my Life I of my Salvation ineffectual, till I had, by a firm 26. As amongst Men there is a vast diffe- Faith, apply'd Christ and his Promises to my rence between the formal note of an old Beg- Soul, after which I through mercy obtain'd

FINIS.

With Allowance.

LONDON, Printed for D. M. 167 8. 75.

Holy and Profitable Sayings REVEREND DIVINE M'T.V.

Who departed this Life on Tuesday, being the 15th of Osiobe, 1:78.

an, is his volunt my receiving the Cheillian shall be saved.

Precipies on which the Walls here into a E 1819, Not a g. 7. Earling Christian's been jear'd 29. There's no Wicked man but Methres remaines, the case of 11 Spinets, the current of 15. Had the primitive Christian's been jear'd 29. There's no Wicked man but Methres

Galls.

6. The blooked of a secretarial Exer Lend from the we drawall of as the best indicated in 1 fewer will be considered as the best of the constant we note that the cons

7. Hore are lev men statement and which which are less with earle, must with the blotted in Heaven herest are

perferion of happiness, we ought to inder cere Prayers are to God: The boly Man de- the green Tree, what must the dry expect? vour to make three of it even at this very lights to grav; and the holy God delights to the whole Progress of any Life I found all my indexvours rowards an efferance found the is called to day; it is when hear him. The project of the wiright is birde of my Salvation inchestual, till I had, by a firm the night of old-age. With its train of Different light. pers, comes, we shill be under for luch an un-

incls of a pions Life, there's no Man would be irreligious.

and is an instrumentary recovered to the continual mail bedayed.

Lord following his trace of the continual war prays for nothing but what he really tickres, and the heart unrounding for 30, 21.

Lord give me high a Portion of thy Grace, and so the first hopes he shall obtain a security of the continual way. I may a security of the continual way. I may a security of the content of the content

new ard tropped by the interpretation with have his time of Loughter affrighted from every thing that is contrary to

Milery. Lord greet in scha meature of thy our of their Religion, we who are Christians Godly Children, which plainly demonstrates

as when we beheld turn in the Dix incl. a king time to dies to ferry the interest that the interesting the plant of gade control of the Convertion of the terms of the firmes.

Glafs.

There is no Medicardigious buche on a service to and metro medicard state of 33. In your publick Devocion bewere of 3 because fall global Lord on me albeing as here; the well caught Scholar against them against your Teacher, if you after the mean well-caught and service of 3 because of 3 be felt by char I do the thee, but by what I do that is, rikes plans with them, and will re-conce diffuse, his Person, you can never relight not des a traces, that is it any pass per value, a cher venture a glapping tith omethem. This Doctrine. The best of Ministers are liable cost hard at any time value means and a second of the character of the ch

rence between the formal note of an old Beg. Soul, siter which I through mercy obtain'd 11. Did all Men know the Calma, and hap gar, and the fenfible cass of him that is half that inward contentment which now I would flere'd; so with God there is a far greater die not part with hir ten thouland worlds. difference between the heavilets Prayers of a

HE truest figns of a real Chiffi : 2. It is not the shoot, but altogether tuperfittious Hypocrite, compar'd with his, who out of an humble leade of his ovar wants

Portion and happinels, in the most of their state carnel Mon may flout, and foof us to Eremalhappinels. Lord grant that we oneward Profession?

Grace and Fath, in my syloton's tufferings, grow had not known what that Name that it is not his Opinion but his behitmated as may over-pore or weigh my Syndiano the meant.

18. There are find who contend draw him into a continued countries of bia.

4. I is a Peer to a which the who this is a peer to a chief the time that the great willingly reject.

5. I is a Peer to a which the who have in their Large time. I are and willingly reject.

6. Colpel, that the greated himself that the greated himself the chief approaching end, ecome the greater points.

7. It is a result of the farm meast the form their approaching end, ecome the greater points.

7. It is a result of the farm meast the following that the inconfidering of the farments.

8. It is a result of the greater than the greater than the farments.

8. It is a result of the farments of the greater than the inconfidering of the farments. November and the northing but Death can 7. Gulpel Opperanting are Leavenly On Selection.

Portunities, and we seem forth merch of God . 18. As certainly as every natural Van has break her archive for the archive for the committee.

their Guilt, that would not read the interest in a side of the content of the standard of the content of the standard of the content of the c voorsitions shouldings a linch are spicious to I sign and Lord medianes our laws in the of God, and earned of He von, or a Conserves meroperation include, nor () o 4 which on the bender of the bieffed farishaftion which our first bondie of the bender of the bondie of the bondie

quiry will be milerable in the end prec. 13. 8. not this the Carpenter? and can there any good 10. Since Heaven is even our greateft es- 25. No Massek is 16 liveer to Men, as fin thing come out of Nazareth? If this did befall

26. As amongst Men there is a vast diffe Faith, apply'd Christ and his Promises to my FINIS.

Wirb Allowance.

LONDON, Printed for D. M. 167 8. 75.

M. VENNINGS LIVING SAYINGS.

I. Is not enough to be Orthodox, if we be not honeft; nor to hold the Truth, if we hold it in unrighteoufness.

2. He that lets the Sun go down upon his wrath, and goes angry to bed, is like to have the Devil for his

3. Prosperity was one of the bleffings of the Old Testament, and Affliction is one of the blessings of the

4. A Christian should not be secure when he is safe, norafraid when he is in danger, but distrust himself, and trust always in God.

5. They are the forest punishments that are made of Sins, as an hardned heart, which is the punishment

of an hard heart.

6. Dead Trading on Earth, calls on men to Trade for life in Heaven; and of all Trades or Merchandize, none like that of Godliness.

7. They who act against their Light and Conscience, are like to lofe their Light, and make shipwrack of their Conscience.

8. None but Holy Ones shall see the Holy One.

An Hipocrite is one of the worst of Sinners, and will have one of the worst of punishments.

10. Some men have a Fortune sufficient to give content, but are not content with a sufficient Fortune.

II. A form of Knowledge, reacheth no farther than a form of Godliness.

12. We are beholding to God, nor only for supplying our Wants, but for chastiseing our Wantonels. 13. With Contentment no Estate, without it, any

Estate is miserable.

14. God will not honour them with the name of bis fervants, who dishonour him by serving their own lusts.
15. As wicked men need Conversion, so Convert-

ed ones need frengthning. 16. Oh forsake not God by sinning, lest God forsake

you for finning.

17. Next to Impenitency take heed of late repentance, for though true Repentance is never too late, yet late Repentance is seldom true.

18. As for that Repentance of Old Age, it's for the most part but accidental, for they leave not fin, but fin

19. If the form of Godlines, without the power, cannot go to Heaven, furely the power of Ungodliness must needs go to Hell.

20. 'Tis all one to the Devil fo we go to Hell, whether we go in the common Road of Prophainels or in the [feeming] pleafant ways of Hipocrific.

21. He that by Grace is as good as the best, was by

Nature as bad as the worst.

22. A Woman may fooner be delivered of a Child with eafe, and in a Dream, than a man may repent without forrow.

23. A Christian should think he saves, yea, gains much by Christ, if he save his soul, what ever Losses he fuffers for Christ.

24. Many Men are angry with their fins, but do not hate them; whereas against Sin we should express, not onely Anger, but Harred too.

25. The Children of the Kingdom may be cast out,

but not the Children of the King.

26. All Sin is Folly, and they that wear a Fools Livery, will be lookt on with an evil eye, and called fool-

ish, though they prosper.

27. As Prosperity is God's bleffing on the good, 'tis

his curie on the Wicked.

28. We have at any time fin enough to merit God's Wrath, but we never have goodness enough to merit

29. 'Tis a common Infirmity in most that they are more ashamed to Repent, than offend.

30. There is as great need of Works to justifie our Faith, as there is of Faith to justifie our persons.

31. It were an ill choice to choose sin rather than affliction; clean contrary to that of Mofes, which was one of the noblest that ever was, who chose Affliction, and not the pleasures of Sin.

32. Twere better to be a just Heathen, which is possible, than to be an unjust Christian, which [saving the name] is a contradiction.

33. Ungodly men, yea, Devils may present themselves before the Lord, but godly men (make a present of) themselves to God.

34. A man may not be far from the Kingdom of Heaven, yet never the near; the foolish Virgins came to the very gate, but were without still, where are Dogs; Prophane ones are a far off indeed.

35. They who lofe their possessions, may, and should in patience possess their souls; and then though patience cannot keep them from milery, yet it will keep them from being

36. You can at a chaeper rate, and more eafily dye than be Damned, you are never undone (though kil'd) if not Damned; 'tis never very ill, if it be well with the Soul.

37. To go out of God's way for life, is to go out of the

way of Life.

38. Religion, which is to be our business and pleasure too, is not for spare hours, nor hath it any hours to spare, we should be Religious in all things, and at all times.

39. He that is not good in fecret, it may be fear'd, that

he is but an Hipocrite in publique.

40. They are sad Joys and displeasing pleasures which a man must repent of, or be damned for.

41. A Christian should and will endeavour to use the World and Sin, as they used Christ, that is to Crucific them. 42. If the Law of the members do oppress thee, cry out

as Paul did, and God will hear the cry of the oppressed. 43. God sometimes suffers others to be dis-ingenious towards us, to correct our dif-ingenuity towards him.

44. It is as great a mercy to want that patiently, which God denys, as to use that cheerfully which God gives.

45. Gods measure is ever best, so much health, and no more; so much wealth, and no more, is best for thee; for rhough we beg for daily bread, 'tis fit God should be our carver.

46. There's no mercy that's worth praying for, but is worth the waiting for.

47. There never was man, but dyed, or was changed, and never shall be man, but must dye or be changed. 48. 'Tisa great fign, that the rod is in Love, when thou dost not only bear, but hear the Rod, to as to learn the lesson

of growing the better for being beaten.

49. We should fear none but God, and be afraid of nothing but sin, and blessed is he that so feareth always.

50. Man is God's Creature, fin is man's, and milery is fins; man was God's Image, fin is man's Image, and milery is fins Image.

51. It is the great work of a Christian, while he lives in

the body, to be crucifying the body of Death-52. It should be the desire of every gracious person, to attend upon God, without distraction, and to walk with God without interuption.

3. It is as much (if not more) the defire of a gracious person, to hear what he is to do, as what he is to en-

joy. 54. 'Tis our heaven here to have God with us, and christ with us, but 'twill be our heaven hereaster to be with God and Christ.

55. Sincerity is good fecurity against others reproaches, and against our own Infirmities.

56. They who love God Gonfider more what is, then why 'tis commanded, and there is no fervice like his, vvho ferves because he loves.

57. They who have defac'd the Image of goodness and vertue in themselves, do not love to see it in others, 'tis an

58. 'Tis much more Noble to love distressed vertue, than to adore or enjoy the Pomps and Vanities of this Wicked

59. What ever we part with and furrender up, in obedience to the Will of God, we are fare to receive it again

60. Tis more a Martyrdom to deny our felves to mortihe our fins, to submit our will to the will of God, than 'tis to give our body to be burned.

61. Togratifie Nature is a Duty, but to latisfie humour,

or to gratifie Lust is a sin. 62. The World shall never overcome them, for whom

Christ hath overcome the Word. 63. Why do so fevy men confess their fin ? 'tis because they are in them: 'tis for him that's avvake, to declare his

64. Every one say represent an honest man upon the Stage, but in Hou and in Bosom, to keep rule and deco-

rum, that's brave indeed. 63. He that will not use the rod on his child, is like to

have his child used as a rod on him. 66. He that diffembleth with God, is not to be trusted

67. To go against reason for any other reason, is highly to sin against God, who is God of reason, and Judge of conscience.

68. It was fad for the Primitive times, when they vvere undone for vvell-doing, and must suffer evil, because

they would not do evil.

69. The good man when he dyes, takes his leave of, and departs from all evil, and the evil man when he dyes takes his leave of, and departs from all his goods.

70. A good man would gladly, not only be preferred from miscarriages, but mistakes, not onely frompresumption,

71. Will-worship, in Fundamentals, and will-suffering are both bad. 72. VVhen the Law of God is written in our hearts, to

teach us, our hearts will be in the Law of God to do it. 73. If it be thy custom to fin, know that it is God's custom

74. Conscience, Credit, and Friendship, are three of the most valuable things in the world; but conscience above any.

75. They who will not do themselves the right to proceed is Religion, should not do Religion the wrong to protes it. 76. Some men instead of laying up their treasure in hea-

ven, lay up, and place heaven in their treasure. 77. V Vithout God's affiftance we can do nothing, and with

out God's bleffing, all we do will come to nothing. 78. He can never live contentedly, that fears to dye : It's no great thing to live, flaves and beafts can do that; but 'tis

a great thing to live and dye well. 79. It is a good and cheap time to dye in , when to live is rather a burthen then a bleffing, and there's more evil in

80. Obedience and well-doing is the good man's wages, as well as work; and he will be doing good, though he

do good for norhing elfe. 81. The pain of getting, the care of keeping, and fear of

lofing, takes away much of the comfort of having riches. 82. He is the true Gentleman, who is God's servant,

the VVorlds mafter, and Sins conquerour. 83. He that is not fo good as he may be in his prefent

condition, is not like to be as good as he should be in another

84. He that doth not do good for God's fake, in time of prosperity, is not like to suffer evil for God's sake in a day of adversity.

85. Man is not only born, but new-born to trouble.

86. It's too usual in prosperity, to forget the threatnings, and in adversitie to forget the promises of God.

87. If the word of God slay not the fin of man, yet 'twill

flay the man of fin, and the man that goes on in fin. 88. If God's Precepts be far from our hearts, his ear will

be far from our prayers. 89. To fin is Humane-like, to grieve for't is Saint-like, but

to perfevere in, and to boast of it, is Devil-like. 90. 'Tis not the Faith of fence, which is feeing, nor the faith of Reason, which is knowving, but the Faith of Revela-

tion, which is believing, that the Goffel requires.

91. Two things should be much laid to heart by us; the fin of our Nature, and the Nature of fin.

92. If we come to Christ, he will not cast us out, but if we do not come to him, vve cast avvay our selves.

93. God's love to his, vvill not fuffer him to depart from them, and their fear of him, and love to him vvill not fuffer them to depart from him.

94. An hard heart is the Devils culhion, he fits foftelt on

95. In the Old Testament, the Prophesies of the latter vvere of good and glorious times; but in the Nevv Telta-ment, the latter days are fore-told to be apollatizing and perrilous; bad for suffering, and vvorse for inning.

96. The world, to come is the good man's hope, and the

e7. The Poor man's detained penny, is a plague in the Rich man's Purfe.

98. It is an ill fign nor to be chaftened, and a vvorle no to bear chastening.

gg. A man that is tender of his Confeience, will never be prodigal of his redit, for as a good confeience is a continue feaft, to give a man a chearful heart; so a good same is a precious Oyntment to give him a chearful countenance.

100. Though believers are not (all of them) delivered from the earth of the grave, yet they are from the Hellowship grave.

the grave.

FINES. London, Printed by A. P. in

VENTUNGS LIVING SAYINGS.

T. Tim Lead weeks be to be Orderdox Till see be ence bounds neare [40] the Truth, if we

2. Mering less the that to down upon he warls Lat a 2 Too Company of the in the Doctor and the late

2. Profestly was one of the bieffings of the Old ellament, and Afflict on wone of the biellings of the

Chailtan flee, at not be focuse when he is falle, bis demini La hikani presidencia i na w kariji 7. They are the loved of milimients that are made

of sing as an hardand heart, which is the souldened as

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one incomes of Godingu. 7. They who are easieff their Light and Cook onco. no Pre to lote their lotesta cause income the thor

2. Monebur Holy One shall acte Hely One,

a. An Hipocrite is one of the work of Santers, and. 9. An Hipocrue com or or or or will have one of the world of punishments.

n in and not conven with a full new Lemme.

a farm of Godinels; 12. We are beholding to God, not only for fugging our Wants, but fire challifeing out in amonth, t & With Continuent no Erland, withhall (4,4)

14. God will are bosous their with the same of a Courts, who difficator kim by ferving their own laws. 15. As wicked men need Convertion, to Convert-

ed enes i ced thengthoing.

भूति के किया है जिल्ला के किया है जिल्ला के किया है जिल्ला के किया है जिल्ला है जिल्ला है जिल्ला है जिल्ला है ज 17. New to imponuency take heed of late reperse

19. If the form of Godfinet , without a power, eggin a go to Bearing, but ly the power of Ung definels

or will transposed for Dark bland for the second start of

ther we go in the common Read of Prophenicls or in the Leeming I pleatent ways of Hipocrifie:

sa. He that by Orace is a good as i lebell, was by

Name asked at the world.
22. A VVocate cay to act to be verted of a Chathered oate, and its a Dazam, it an a man anay reponsition of the same of the s flow of the bedre yours!

windoucionow.

citing an aught they people.

27. As Presperity is God's bless of the god the god had been alle for the second of the second of

At ratis, but we newer have goodness kinggi to affects

20. Tis a comment infirmity in most that they are more affiained to Rose in the official.

Peris, & there is a legitle of pricus, julifier ur perfeur.

3'1. It were anul choice to choole im rather than affiction; clean contrary to that of stafes, which was cae of the roblettion ever was, who close Affeld en, and not the plantin deal Sin.

:2, Tw. ce better so be a just theaten, which is pet ble , than to be as goj at Cia Rian , which [faving the name] is a contra liction.

53, Ungadiy men, yea, Devilamay prefent then falves trong he Lord; her god'y mes (make a pr. fent el) يد عدادات به لافظ

34. A man may not be far from the Mingdom of Menvery jet never the neary the fooling Virgin came to the very grie, his were with it fill, where are By grif Peraphine

one area fir off indeed. pacience politicitien fools, and then shough parieusection not keep them from mility, yet it will keep them from wing milerable.

le Dameet, you are neve e undoné (thought l'it) if toe Damed) in sever very 21, if it e well while to Soul.

37. To go out of God's way for life, here go out of the

38. Heligion , which is to be out butineds and plantate too, it der foldbare hart, nor harh it day betre is 1,000, weefnould be betre usin all things, and or all risk .

39. He that is a good in ferrit, stroay be flat shift.

he is an it poet to in publique.

40. Tixy are in Joyl and diploiding pleasure which

a man mail reprint of, or be defined for.

41. A. Christan thould and will endeavour to ule the World and Sin, armey uled Christ, that is to Crucine them. 42. If the Law of the members do oppressince, cry our

as Paul did, and God will har the cry of the oppression. 43. God fomering fullers others to be dif-ingeniod to-

wands up to coin Roar dif-ingenuity to wards him. 24. It is as great a mercy cowant that par erely) which God denys, as to ule that the erfully which God gives.

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51. It will great work or a consum, or the body, to be drawifying the body of Death.
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Ir. Ralph Vennings ALARM

UNCONVERTED SINNERS,

And strong consolation to true Believers, or Sin worse than Affliction, Death, Hell, or the Devil. In feveral Parallels following.

I N is worse than affliction and suffering:
God owns himself the Author of Assistion, Amos. 3.6. but not of, sin, that's a bastard, sin is worse than to be whipt, to be burnt, or to be sawn in sunder, Marsh. 10.28 Fear not them that can kill, but fear him. that can damu, David could fay it was good for him that he was afflicted, Pfal. 119.71. but not one can fay 'twas good that I finned.

Affliction and God that afflicts are good and work for good, but we can ne-

wer say that sin did us good. Many can say if they had not been afflicted they had been undone, but none can say they had perished if they had not sinned.

Many have thanked God for affliction, but never any for fin, fin doth evil

and nothing elie, as it is evil and nothing elfe.

St. Paul when he mentions afflictions he calls them light, 2 Cor. 4. 17, but when he speaks of sin, he speaks of it as a burthen that prest him down and made him cry out, O wretched.

It was Moses his choice at forty years of age, he prefer'd suffering before sin, and honour, accounting the worst of Christs reproaches, better than the best of the worlds promotion.

Our Saviour who had the greatest offer made that ever was made, yet though he fuffered by being tempted, yet he fcorn'd and abhorred to fin Math. 4.

Yea he endured the Cross and despised the shame. Heb. 12. 1. II. Suffering ought to be accounted all joy, but fin is matter of all shame and not of joy, James. 1.2. Faiths tryal is the furnace of affliction, God made his boast to the Devils face of his suffering servant Job. Job. 2.3. and vouchsafeth to proclaim his graces.

And which is better to suffer and please, or to fin and grieve God?

III. There are many bleffed encouragements to suffering, none to fin, but all manner of discouragements against sinning.

All encouragements and no discouragements to suffering, all discouragement

and no encouragement to finning.

As when we fuffer for God, God fuffers with us, but when we fin God fuffers by us : In all their afflictions he was afflicted. Ijai. 63. 9. Heb. 4. 15.

Sauls sin persecuted Christ Jesus Acts. 9. 4.
God complains of Iniquities burthen. Amos. 2. 13.
Sin is a forsaking of God and makes God forsake us, if God be for us it mat-

ters not who is against us, Rom. 8. 31.
Sufferings for God are evidences and tokens of his Love that we are his. Heb.

12.6.8. but fin is a proof that we are not born of God. I John. 5. 18, 19. but are children of wrath and heirs of the Devil and Hell.

IIII. Suffering though for sin, is designed to cure us and kill sin, surely the remedy is better than the disease; but sin kills us and doth strengthen sin.

Sins mercies are cruelties, its kindnesses are killing.

V. Susferings tend to make us perfect, but sin makes us more and more imperfect, the second Adam was made perfect by suffering. Heb. 2. 10. but the first Adam was made imperfect by finning.

VI. Suffering for God glorifies God, 1 Pet. 4. 14. But fin dishonours God. 7. Suffering for God adds to our Glory, but sinning adds to our Torment. Judge then which is best, light affliction or heavy sin? which is better treasures of Glory or treasures of Wrath? or which is all one, to suffer or to fin?

The Second Particular.

II. To prove that Sin is worfe than death.

To die is more cheap and easie than to fin: as Gods loving kindness is better than life, we had better part with this than that; so sin is worse than death, men will be in deaths often, rather than dye once :

Death is a friend to Grace, but an enemy to Nature.

Death is evil in four things.

I. Death is a separating nearest and dearest relations, man and wife, soul and body: It separates from estate, ordinances &c. But sin is worse, for it brought death, and all the evlls that come by death, and separates man whilst alive from God, yet Death separates not from the love of God, that fin doth.

R. m. 8.38,39.

II. Death is terrifying, 'tis the King of Terrors, Job. 18.14. Death is grim, ghastly, and frightful, men are not only unwilling but atraid to dye, but all the terror that is in death sin puts there,'tis the sting of death. 1 Cor. 15,56.

without which though it kill it cannot curfe.

III. Death is killing but Sin much more, Death deprives but of natural and temporal, but Sin deprives of spiritual and eternal life. Death kills but the body, Sin kills the foul, and brings it under a worse death than the first, men may kill us but God can deftroy us.

IIII. Death is corrupting, and makes every one fay to the Worm, thou art | just. Jer. 17. 10.

my mother, and to corruption and putrifaction thou art my lifter. Job. 17.14. But fin corrupts us more than death, for he that dyed without lin faw no corruption, the old man and his lusts are corrupt and do corrupt. Ephef. 4.22. Our Saviours speech to the Jews was not that they should die, but this was their mifery that they should die in their fins, John. 8. 28. intimating to them that fin was worse than death.

The Third Particular.

III. That Sin is worse than the Devil.

Sin can do that without the Devil that the Devil cannot do without Sin, and that is undo men.

I. Though the Devil tempt 'tis man that fins.

The very Temptations of Sin are fins, the way to more fins and fo to Hell. No man nor Devil is so bad to us as evil-felf is to us.

'Tis man that fins and fin that damns. Either of which the Devil cannot force upon man

II. As sin is worse than the Devil as a Tempter, so Sin is worse than the Devil as a Tormentor.

The Devil is cruel enough, a roaring lion, and many times takes possession, of men, and handles them most unmercifully and will much more torment them ia hell.

But all this while the Devil is without the spirit of a Man, but fin is there, takes possession and torments that.

'Tis a grief to be tempted to sin, but 'tis a torment to be a sinner.

And God doth more for us when he pardons us, and more to our ease and resreshment than if he did cast as many Devils out of us as he did out of Mury Magdalen, or a whole legion as he did Mark. 5.9.
Yea, In Hell the gnawing worm of a guilty and upbraiding conscience doth

more torment men than Devils do.

The Fourth Particular.

Hell is but a punishment, Sin is a crime, which hath more evil than the punishment, and is that which made Hell the punishment thereof, yea the greatness of the punishment argues the greatness of the crime, and the sinfulness of sin.

God was never angry till sin made him so, his wrath was never kindled but by sin: Now as Sin made hell, so the more sin the more hell, if there were no Hell, but such as Cain and Judas selt within them, 'twere yet a great ones and they would tell you'twere dampation enough to be a sinner and to feel the hore they would tell you'twere damnation enough to be a finner, and to feel the horrors of a guilty and accusing conscience.

Sin the worst of Evils.

I. In Sin there is more Evil than there is Good in all the Creation; none but God can pardon or purge fin: New-making us and not new-mending us would ferve the turn, Epbel. 4. Pfal. 51.

II. There is no evil but the evil of Sin to be repented off.

III. Sin is the worst of Evils as appears by this that God hates men for it, God hates sinners for their fins, Prov. 6.19. Pfal. 5.5. 'Tis for fin that God will shew finners no favour, Isai. 27.11.

Sin being thus finful, I infer that Gods patience is wonderful, 1. That God should entreat finners his enemies to be reconciled, 2Cor. 5.20. 2. That God should stand at a sinners door and knock, Revel. 3.20.3. That God should wait on sinners to be gracious to them, Ifai.30.18. What shall we fay? 'tis God who is (as his name is Exod. 34.6. Numb. 10.18. Pfal. 86.15. as he was yesterday he is to day) the God of Grace and Patience, Rom. 15.5. and rich in it, Rom. 2.4. 2 Pes. 3.9. 1 Tim

1.13,16.

Consider yet again, I. The multitude of sinners that are in the world, there is none righteous, all the world lies in wickedness, 1 John. 5.19.not ten to be found that were righteous in Sodom, not a man to be found that tinneth not.

II. Consider the multitude of sins, and the multitude of sins in and by every finner, the fins are far more numerous than finners, they have gone aftray from the womb, not a good thought to be found in their heart, Gen. 6.5. Sin grows faster than men do, they are old in fin, when young in years.

III. Confider the length of time in which these multitudes of sinners have committed these multitudes of fins; from the beginningeven till now, generation after

generation.

Hence I infer, That in all the judgments that God inflicts upon finners he is just. Cain could cry out his punishment was intolerable, but could not fay it was unjust, death is but sins due wages, Rom, 6.27. therefore 'tis said their damnation is just, Rom. 3.8. and every fin hath a just recompence of reward, Heb. 2.2

Seeing fin contains all evil, tis not strange that its punishment should be answerable and proportionate: That all fin should undergo all misery, is not un-

Reader, there will be finished this term, a Looking-Glass for Persecutors, containing multitudes of Examples of Gods severe, but Righteous Judgments upon bloody and merciles haters of his Children in all Times, from the beginning of the World to the last Age: Collected out of the Sacred Scriptures, and other Ecclesiastical Writers both Ancient and Modern, by Samuel Clark. The Second Edition.

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